

Mrs. C. F. Shumway.

THE CHAUTAUQUAN

MARCH, 1882.

A MONTHLY MAGAZINE DEVOTED TO THE PROMOTION OF TRUE CULTURE.
ORGAN OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

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THEODORE L. FLOOD, D. D., Editor.
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VOL. II.

MARCH, 1882.

No. 6.

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REQUIRED READING.

MOSAICS OF HISTORY.

VI.

ROME—I.

O that I had the Thracian poet's harpe,
For to awake out of th' infernal shade
Those antique Cæsars, sleeping long in darke,
The which this auncient citie whilome made!
Or that I had Amphion's instrument,
To quicken with his vitall notes' accord
The stonie icynts of these old walls now rent,
By which th' Ausonian light might be restor'd!
Or that at least I could with pencill fine
Fashion the portraicts of these palacis,
By paterne of great Virgil's sprite divine!
I would assay by that which in me is
To build, with levell of my loftie style,
That which no hands can evermore compyle!

—Edmund Spenser.

GEOGRAPHY OF ITALY.—Italy is the central one of the three great peninsulas which project from the south of Europe into the Mediterranean Sea. It is bounded on the north by the chain of the Alps, which form a natural barrier, and it is surrounded on other sides by the sea. Its shores are washed on the west by the "Mare Inferum," or the Lower Sea, and on the east by the Adriatic, called by the Romans the "Mare Superum," or the Upper Sea. The extreme length of the peninsula from the Alps to the Straits of Messina is 700 miles. The breadth of Northern Italy is 340 miles, while that of the southern portion is on an average not more than 100 miles. But till the time of the empire, the Romans never included the plains of the Po in Italy.

FINAL EXTENT OF ITALY.—The name Italia was originally applied to a very small tract of country. It was at first confined to the southern portion of Calabria, and was gradually extended northward, till about the time of the Punic wars it indicated the whole of the peninsula south of the rivers Rubicon and Macra, the former separating Cisalpine Gaul and Umbria, and the latter Liguria and Etruria. Italy, properly so-called, is a very mountainous country, being filled up more or less by the broad mass of the Apennines, the offshoots or lateral branches of which, in some parts, descend quite to the sea, but in others leave a considerable space of level or low country.*

* William Smith, LL. D.

THE GREATNESS OF ROME.—The Roman Empire in the early ages of our era embraced all the countries round the Mediterranean Sea, together with vast tracts north of the Alps, stretching in one direction as far as the Danube, and even beyond that river in its lower course, and in another as far as the Atlantic Ocean, St. George's Channel, the Solway Frith, and the North Sea. In this great empire was gathered up the sum total that remained of the religions, laws, customs, languages, letters, arts, and sciences of all the nations of antiquity which had successively held away or predominance. It was the appointed task of the Romans to collect the product of all this mass of varied national labor as a common treasure of mankind, and to deliver it over to the ages which were to follow. When, after the lapse of centuries, Europe gradually emerged from the flood of barbarism which had overwhelmed it, and new nations were formed out of the wreck of the Roman empire, it was the treasure of ancient learning, saved by Rome, which guided the first steps of these nations toward new forms of civilized life. The language and literature of Rome had never been altogether lost and forgotten. By slow degrees the tongue of Latium was moulded into the dialects of Italy, Spain, Portugal, and France. The Christian church pertinaciously clung to the old language, which was that of her ritual and of the Latin fathers. The city of Rome had become the seat of the successors of St. Peter, and her language penetrated wherever Roman Catholic missionaries preached the Gospel of Christ. It became the vehicle of all the learning of the time, the language of diplomacy, of law and government; finally, of education; and in the schools and universities of modern Europe the whole world of Latin literature was fostered into a second life, and acquired an influence on the public mind of which every living man still in some way or other feels the effects. But the Latin literature, though great and admirable in many respects, is not the grandest product of the Roman mind. It was not original or spontaneous, and consequently not truly national. In poetry, philosophy, and history the Romans were the disciples and imitators of the Greeks. They added little of their own. Their strength and originality lay in another direction. They proved themselves masters in art of civil law and government. The Roman law possesses an intrinsic excellence which has made it the foundation of all legal study in Europe, and the model of all codes of civil law now in force. Every one of us is benefited directly or indirectly by this legacy of the Roman people, a legacy as valuable as the literary and artistic models which we owe to the great writers and sculptors of Greece. The stupendous growth of the Roman empire, and the solidity of its structure, which enabled it to last so long, are due not so much to the courage and endurance of the Roman soldiers, or to the genius of the Roman generals, as to other causes, and chiefly to the combination of a desire for improvement with respect for established rights; in short, to political wisdom, which prefers reform to revolution, which is not dazzled by speculation on impossible per-

fection, and which never sacrifices what is good in order to attain what may appear to be best. The development of the Roman constitution differs in this respect from the usual course of Greek policy, and reminds us of the spirit in which the English constitution was built up, in which whatever is new is an outgrowth and development of something old, and in which mere speculation and theoretic enthusiasm have never been able to sever the link which connects the present with the past.*

DIVISIONS OF ITALY.—The only natural division of Italy is into Northern and Southern—the former comprising the plain of the Po and the mountains inclosing it, so far as they are Italian; the latter co-extensive with the peninsula proper. It is usual, however, to divide the peninsula itself artificially into two portions by a line drawn across it from the mouth of the Silarus to that of the Tifernus. In this way a triple division of Italy is produced, and the three parts are then called Northern, Central, and Southern.†

ISLANDS OF ITALY.—The Italian Islands are, from their size, their fertility, and their mineral treasures, peculiarly important. They constitute nearly one-fourth of the whole area of the country. Sicily is exceedingly productive both in corn and in wine of an excellent quality. Sardinia and Corsica are rich in minerals. Even the little island of Elba is valuable for its iron. Sicily and the Lipari isles yield abundance of sulphur.‡

CLIMATE AND FERTILITY.—Italy has been in all ages renowned for its beauty and fertility. The lofty ranges of the Apennines, and the seas which bathe its shores on both sides, contribute at once to temper and vary its climate, so as to adapt it for the productions alike of the temperate and the warmest parts of Europe. In the plains on either side of the Apennines corn is produced in abundance; olives flourish on the southern slopes of the mountains; and the vine is cultivated in every part of the peninsula, the vineyards of Northern Campania being the most celebrated in antiquity.:

INHABITANTS.—The inhabitants of Italy may be divided into three great classes—the *Italians* proper, the *Ispygians*, and the *Etruscans*, who are clearly distinguished from each other by their respective languages. (1) The *Italians* proper inhabited the center of the peninsula. They were divided into two branches, the *Latins* and *Umbro-Sabellians*, including the Umbrians, Sabines, Samnites, and their numerous colonies. The dialects of the Latins and the Umbro-Sabellians, though marked by striking differences, still show clearest evidence of a common origin, and both are closely related to the Greek. It is evident that at some remote period a race migrated from the east, embracing the ancestors of both the Greeks and Italians—that from it the Italians branched off—and that they again were divided into the Latins on the west and the Umbrians and Sabellians on the east. (2) The *Ispygians* dwelt in Calabria, in the extreme southeast corner of Italy. Inscriptions in a peculiar language have here been discovered, clearly showing that the inhabitants belonged to a different race from those whom we have designated as the Italians. They were doubtless the oldest inhabitants of Italy, who were driven toward the extremity of the peninsula as the Latins and Sabellians pressed farther to the south. (3) The *Etruscans*, or, as they called themselves, *Rasena*, form a striking contrast to the Latins and Sabellians as well as to the Greeks. Their language is radically different from the other languages of Italy, and their manners and customs clearly

prove them to be a people originally quite distinct from the Greek and Italian races. Their religion was of a gloomy character, delighting in mysteries, and in wild and horrible rites. Their origin is unknown. Most ancient writers relate that the Etruscans were Lydians who had migrated by sea from Asia to Italy; but this is very improbable, and it is now more generally believed that the Etruscans descended into Italy from the Rhaetian Alps. It is expressly stated by ancient writers that the Rhaetians were Etruscans, and that they spoke the same language; while their name is perhaps the same as that of *Rasena*, the native name of the Etruscans. In more ancient times, before the Roman dominion, the Etruscans inhabited not only the country called Etruria, but also the great plain of the Po, as far as the foot of the Alps. Here they maintained their ground till they were expelled or subdued by the invading Gauls. The Etruscans, both in the north of Italy and to the south of the Apennines, consisted of a confederacy of twelve cities, each of which was independent, possessing the power of even making war and peace on its own account. In Etruria proper, Valsinii was regarded as the metropolis. Besides these three races, two foreign races also settled in the peninsula in historical times. These are the Greeks and the Gauls. (4) The *Greeks* planted so many colonies upon the coast of Southern Italy, that they gave to that district the name of *Magna Græcia*. The most ancient, and at the same time, the most northerly Greek city in Italy, was Cumæ in Campania. Most of the other Greek colonies were situated farther to the south, where many of them attained to great power and opulence. Of these, some of the most distinguished were Tarentum, Sybaris, Croton, and Metapontum. (5) The *Gauls*, as we have already said, occupied the greater part of northern Italy, and were so numerous and important as to give to the whole basin of the Po the name of *Gallia Cisalpina*. They were of the same race with the Gauls who inhabited the country beyond the Alps, and their migration and settlement in Italy were referred by the Roman historian to the time of the Tarquins.*

INSTITUTIONS OF THE RACES IN ITALY.—Upper Italy on either bank of the Po was the dwelling-place of the *Gallie* race, who were divided into many tribes and states, and possessed numerous cities, both in the fertile plains and on the sea-coast. Central Italy was inhabited by many small tribes, a part of which had dwelt in the land from time immemorial, and might be looked upon as the aborigines of the country; whilst others had wandered hither from abroad. To the latter class belonged the remarkable family of the Etruscans, to the former the sturdy race of the Sabelli, who were again divided into numerous warlike and freedom-loving tribes, among whom the Samnites, the Sabines, and the *Æqui*, were the most distinguished. The Latins, a powerful rustic tribe on the south of the Tiber, were a mixed race, composed of natives and immigrants, to which, after the conquest of Troy, a Trojan race, under the conduct of Eneas, is said to have united itself. The coast of Lower Italy was covered with Greek colonies; the inland parts were the seat of warlike tribes of Sabelline origin, Samnites, Campanians, Lucani. Campania, with its vineyards and cornfields, is one of the most beautiful and fertile spots on the globe, and was chosen accordingly by the Romans for the erection of their magnificent villas. Of all these races, that of the Etruscans is the most worthy of remark. They formed a confederation of twelve independent cities, of which Cære, Tarquinii, and Perugia, in the neighborhood of the Trasimenean lake, Clusium and Veli, are the best known. The separate cities were governed by an aristocratic priesthood. The nobles (*Lucumos*) elected the head of the confederation, the insignia of whose

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† George Rawlinson, M. A.

‡ William Smith, LL. D.

* William Smith, LL. D.

office were an ivory chair, a purple mantle, and axes inclosed in bundles of rods (*fascies*) such as were afterwards borne before the Roman consuls. The Etruscans were a religious people, and paid great observance to predictions derived from the sacrifice of animals (*auspices*), and the flight of birds (*auguries*). They were proficient in the art of founding, and in working earth or metals, and their skill in architecture is attested by the existing remains of gigantic walls, and the ruins of temples, dykes, roads, etc. The innumerable vessels of clay and cinerary urns (Etruscan vases), ornamented with paintings, which are dug out of the earth, are evidence of the diligence of the Etruscans in arts and manufactures. But the oppressive power of the aristocracy, which proved destructive to the freedom and energy of the middle and lower classes, was the occasion of the early decay and extinction of the arts of culture among the people. The Sabines, Samnites, and other tribes of Sabelline origin, led a simple and temperate life in open or only slightly fortified towns. They loved the pastoral life, agriculture and war, and looked upon their freedom as their greatest blessing. From time to time, they celebrated a sacred spring, during which the newly-born cattle were offered in sacrifice, and the children who came into the world in the course of the year left their country as colonists, on arriving at the age of twenty. The Latins dwelt in thirty cities, which were united together in a confederation of which Alba Longa was the head. Agriculture and civil freedom flourished among them; their religion was founded upon the worship of nature, and bore a relation to the cultivation of the soil. The seed-god Saturn, and his spouse Aps (the abundance flowing from the earth), were among their deities. The venerable goddess, Vesta, whose sacred and perpetual fire was watched by twelve virgins (*vestals*), was also one of the native deities of the Latins. The representatives of the union held their meetings in a wood on the Albanian hills.*

THE LATIN LANGUAGE.—Latin is a member of that great family of languages called Indo-European, and also, but less properly, Indo-Germanic, or Aryan. This family embraces the Sanskrit, Persian, Lithuanian, Greek, with its modern representative, Romaic, Latin, and its modifications of the Romance tongues, Celtic, German, and English. These languages, for the most part, present striking resemblances, in words, in inflections, and in general grammatical structure. In former times it was customary to regard the Latin language as descended, and that very directly, from the Greek, and real or fancied connections were traced out between nearly all the Latin and Greek words. Others who discovered in the Latin language words and forms which occur in the German and the Celtic, were led to believe that the Latin was largely derived from the Celtic. But in resolving such a question there are very great difficulties. How are we to know whether the Celtic or the Latin form is the older? We may generally receive the statements of the Romans themselves, as to the origin of certain words which they discussed, but as we have no monuments of Celtic earlier than the seventh century of our era, how is modern research to decide whether the Celtic word is an old collateral form of the Latin, or was actually carried by the Romans in their conquests and deposited among the strange people. While in some cases one of these views might be correct, and in some cases the other, we can only assert with confidence that the Latin belongs to the same family as the above, but more closely resembling the Greek in its oldest elements than any other member, and afterwards, in historic times, following the development of the Greek, adopting words from it with no change of form, or only such as convenience or regard for analogy required, imitat-

ing its construction, as in modern times English and French have imitated each other, and first translating, and then imitating its literature, as early English dealt with French and with Italian.*

THE CITY OF ROME.—The city of Rome lay in the central part of the peninsula of Italy, on the left bank of the Tiber, and about fifteen miles from its mouth. Its situation was upon the borders of three of the most powerful races in Italy, the Latins, Sabines, and Etruscans. Though originally a Latin town, it received at an early period a considerable Sabine population, which left a permanent impression upon the sacred rites and religious institutions of the people. The Etruscans exercised less influence upon Rome, though it appears nearly certain that a part of its population was of Etruscan origin, and that the two Tarquins represent the establishment of an Etruscan dynasty at Rome. The population of the city may therefore be regarded as one of mixed origin, consisting of the three elements of Latins, Sabines, and Etruscans, but the last in much smaller proportion than the other two. That the Latin element predominated over the Sabine is also evident from the fact that the language of the Romans was a Latin and not a Sabellian dialect.†

ROMAN SUCCESS IN WAR.—The comparative sterility of the territory encouraged the warlike spirit of the early Romans, whose frequent wars seem to have been undertaken oftener for the sake of booty than in just self-defence. It is possible, too, that the unhealthiness of the surrounding district at certain seasons of the year may have served as a barrier to ward off attacks, when other resources failed. The remoteness of the sea and the want of a good port was a protection from the numerous pirates who infested the Tyrrhenian waters. But it was especially the situation of Rome in the middle of the peninsula, cutting off the northern from the southern half, which enabled her to divide her enemies, and to subdue them separately. Lastly, the similarity of race, which bound the Romans by the ties of blood and common customs to the Latins, the Samnites, the Campanians, Lucanians, and in fact to all the indigenous races of Italy, enabled them to repel the invasions of their non-Italian enemies, the Gauls and the Carthaginians, and to appear in the light of champions and protectors of Italy. When in the time of the first historical inroad of the Gauls, the onset of these barbarians had been broken by the brave defenders of the Capital, Rome rose from her ashes as by a second birth to the title to preëminence among all the peoples of Italy; and when the proud and able Hannibal was foiled before the same walls, Rome in a still more signal and decisive manner fought at the head of the Italians against the common foe.‡

CLAIMS OF ROMAN HISTORY.—The history of the Roman people has surely many claims on our attention. It is to a certain extent the history of every modern nation, in its earlier stages, and it contains lessons of policy, which even after so many centuries are instructive, and may prove applicable in the political conflicts of the present day.‡

AUTHENTICITY OF EARLIER ROMAN HISTORY.—The early history of Rome is given in an unbroken narrative by the Roman writers, and was received by the Romans themselves as a faithful record of facts. But it can no longer be regarded in that light. Not only is it full of marvellous tales and poetical embellishments, of contradictions and impossibilities, but it wants the very foundation upon

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† William Smith, LL. D.

‡ J. A. F. W. Ihne, Ph. D.

* Dr. George Weber.

which all history must be based. The reader, therefore, must not receive the history of the first four centuries of the city as a statement of undoubted facts, though it has unquestionably preserved many circumstances which did actually occur. It is not until we come to the war with Pyrrhus that we can place full reliance upon the narrative as a trustworthy statement of facts.*

EARLY GOVERNMENT OF ROME.—The known points of the early constitution are the following: (a) The form of government was monarchical. A chief called "rex," i. e., "ruler," or "director," stood at the head of the state, exercising a great, though not an absolute, power over the citizens. (b) The monarchy was not hereditary, but elective. When the king died there was an "interregnum." The direction of affairs was taken by the Senate or Council, whose ten chief men (*Decem Primi*) exercised the royal authority, each in his turn, for five days. It belonged to the Senate to elect, and to the people to confirm the king. (c) Under the king, was, first of all, an hereditary nobility (*patricii*), members of certain noble families, not deriving their nobility from the king, but possessing it by immemorial descent. (d) All the males of full age belonging to the nobility possessed the right of attending the public assembly (*comitia*), where they voted in ten bodies (*curiæ*), each composed of the members of ten houses. (e) Every change of law required the consent of both the Senate and the Assembly. (f) In addition to the members of the "gentes," the early Roman state contained two other classes. These were the clients and the slaves. The slaves resembled persons of their class in other communities; but the clients were a peculiar institution. They were dependents upon the noble "houses," and personally free, but possessed of no political privileges, and usually either cultivated the lands of their "patrons," or carried on a trade under their protection. They resembled to a considerable extent the "retainers" of the middle ages. Under this constitution Rome flourished for a period which is somewhat vague and indefinite, without the occurrence of any important change. According to one tradition, a double monarchy was tried for a short time, in order that the two elements of the state—the Roman and the Sabines—might each furnish a ruler from their own body. But the experiment was not tried for very long. In lieu of it we may suspect that for a while the principle of alternation was employed, the Romans and the Sabines each in their turn furnishing a king to the community.†

DIVISIONS OF ROMAN HISTORY.—It simplifies our investigation of the long period of Roman history when we know that when the Gauls sacked the city, 389 B. C., they destroyed all the records, and that the trustworthy history really begins no earlier than 281 B. C. We may consider that there are three periods to be remembered: (I) The mythical and traditional age of the *Kings*, 753-510 B. C.; (II) The heroic age of the *Republic*, 510-27 B. C.; and (III) The golden age of the *Emperors*, 27 B. C.-455 A. D.;

ROME UNDER THE KINGS.—We are told by an old legend, that King Numitor, of Alba Longa, a successor to the Trojan Æneas, was deprived of his crown by his brother Amulius, and his daughter, Rhea Silvia, placed among the sacred virgins of Vesta, that she might remain unmarried and without offspring. But when she bore the twins Romulus and Remus to the god Mars, her cruel uncle commanded the children to be exposed on the banks of the Tiber, where, however, they were discovered and brought up by shepherds. Informed by an accident of the mystery

of their birth and the fate of their grandfather, they restored the throne of Alba Longa to Numitor, and then founded Rome on the Palatine hill, on the left bank of the Tiber. The rising walls of the city are said to have been stained by the blood of Remus, who was slain in a quarrel by his brother. When the little town was built, Romulus attracted inhabitants by declaring it a place of refuge for fugitives. But as the fugitives had no wives, and the neighboring people hesitated to give them their daughters in marriage, Romulus arranged some military games, and invited the neighbors as spectators. At a given signal, every Roman seized upon a Sabine virgin and carried her off into the city. This outrage gave rise to a war between the Sabines and the new colony. The two armies were already opposed to each other, when the abducted virgins rushed between the combatants, and put an end to the strife by declaring that they would share the fate of the Romans. A treaty was arranged, in consequence of which the Sabines who dwelt on the Capitoline hill agreed to unite themselves in a single community with the Latins, who lived on the Palatine, and the Etruscans, who lived on the Cælian hill. It was decided further, that the Sabine king, Titus Tatius, should share the government with Romulus; and that a Latin and a Sabine should be elected alternately from the Senate to the office of king. Romulus disappeared from the earth in an unknown manner, and received divine honors under the name of Quirinus. The citizens from this time bore the name of Quirites, conjointly with that of Romans. The warlike Romulus was succeeded by the wise Sabine, Numa Pompilius, who reduced the rising state to order by his laws and religious institutions, and improved and civilized the inhabitants. He built temples and established a form of religious worship, increased the number of priests, and made regulations respecting sacrifices and divinations. He dedicated a temple at the entrance of the forum to Janus Bifrons, the god who presides over the beginning of everything, both in time and space. The doors of this temple were open in time of war, and closed during peace. As the Greeks confirmed their law by the means of oracles, so Numa maintained that he had derived his system of religion from conversations with the nymph Egeria, who had a wood sacred to her on the south of Rome. The two following kings, Tullus Hostilius, the Latin, and Ancus Martius, the Sabine, enlarged the territory of the little state by successful wars; so that four other hills were added to the three before mentioned, and gradually supplied with inhabitants. For this reason, Rome is called the seven-hilled city. Under Tullus Hostilius the Romans engaged in a war with Alba Longa. Just as the armies were about to engage, it was agreed to decide the fate of the two cities by a combat between three brothers, the Horatii and the Curiatii, chosen from each of the parties. Two of the champions of the Romans had already fallen, when the victory was decided in their favor by the cunning and bravery of the third, and the possession of Alba Longa fell at once into their hands. The city was destroyed, and the inhabitants transplanted to Rome. The same fortune happened to many other cities in the neighborhood during the reign of Ancus Martius. The conquered citizens settled in Rome, where they received houses and small estates, but were not admitted to the privileges of the elder citizens. The latter from this time were called "patricians," the new comers bore the name of "plebeians." Ancus Martius founded the seaport of Ostia, at the mouth of the Tiber. The last three kings, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus, belonged to the Etruscan race, as is evident from the buildings they erected, and the Etruscan institutions they introduced into Rome. The elder Tarquin laid the foundation of the vast structure of the Capitol, which was completed by his son, Tarquinius Superbus, in accordance

*William Smith, LL. D.

†George Rawlinson, M. A.

‡Gilman's General History,

with his father's design. It consisted of a citadel and a magnificent temple. He constructed, in addition, the enormous Cloacæ (sewers), built of freestone, for the draining of the city, the Circus Maximus, and the Forum. After the murder of Tarquin, by the sons of his predecessor, his son-in-law, Servius Tullius, ascended the throne. He originated two measures which were followed by important consequences. First, he divided the plebeians in the city and its vicinity into thirty tribes, with their own overseers and assemblies; he then divided the entire population of the state, according to their property, into five classes, and these again into hundreds, in order to facilitate the collection of imposts, and the arrangement of military service. By these means, the rich obtained greater privileges, coupled, however, with the condition of serving as heavily-armed troops without pay, and at their own expense. A sixth class, which included the proletarians (persons without property), were exempt from taxes and military service, but were also excluded from all political rights. By these measures Servius Tullius brought upon himself the hate of the patricians, and was in consequence murdered by his son-in-law, Tarquinius Superbus, with their assistance. Tarquinius Superbus enlarged the boundaries of the state by successful wars with the Latins, whom he united in a confederacy under the direction of Rome; he completed the Capitol, and ordered the collection of ancient oracles, called the Sibylline books to be preserved there; he founded the first colony in the neighboring country of the Volsians, for the purpose of extending the power of Rome. But despite all these services he rendered himself odious to the patrician party by attempting to extend the limited kingly authority. His acts of violence against the Senate and the patricians, and the severe imposts and sassage duties with which he visited the plebeians, produced general discontent, which finally burst into rebellion. Two relatives of the royal house, Lucius Tarquinius Collatinus and Junius Brutus, were the leaders of the insurrection. Upon receiving information of what was taking place, the king, who was just then occupied in the siege of the ancient seaport of Ardea, hastened to Rome with his army, for the purpose of suppressing the tumult; but he found the gates closed against him, and being deposed from the throne by a vote of the popular assembly, and finding himself deserted by his army, he and his sons were obliged to retire into banishment.*

THE REPUBLIC.—Thus ended monarchy at Rome. Tarquin the proud had made the name of king so hateful that the people resolved to intrust the kingly power to two men, who were only to hold office for a year. In later times they were called Consuls, but at their first institution they were named Prætors. The first consuls were Lucius Brutus and Tarquinius Collatinus (B. C. 509). But the people so hated the very name and race of Tarquin, that Collatinus was obliged to resign his office and retire from Rome. Publius Valerius was elected Consul in his place. Meantime ambassadors came to Rome from Tarquin, asking that his private property should be given up to him. The demand seemed just to the senate and the people; but, while the ambassadors were making preparations for carrying away the property, they formed a conspiracy among the young Roman nobles for the restoration of the royal family. The plot was discovered by means of a slave, and among the conspirators were found the two sons of Brutus himself. But the Consul would not pardon his guilty children, and ordered the lictors to put them to death with the other traitors. The royal goods were given up to the people to plunder. As the plot had failed, Tarquin now endeavored to recover the throne by arms. The people of Tarquinii and Veii espoused the cause of their Etruscan kinsman, and

marched against Rome. A desperate battle between the two armies now followed. Both parties claimed the victory until a voice was heard in the dead of night, proclaiming that the Romans had conquered, as the Etruscans had lost one man more. This was the first war for the restoration of Tarquin. The second year of the republic (B. C. 508) witnessed the second attempt of Tarquin to recover the crown. He now applied for help to Lars Porsena, the powerful ruler of the Etruscan town of Clusium, who marched against Rome at the head of a vast army. The Romans could not meet him in the field; and Porsena seized without opposition the Janiculum, a hill immediately opposite the city, and separated from it only by the Tiber. Rome was now in the greatest danger, and the Etruscans would have entered the city by the Sublician bridge had not Horatius Cocles, with two comrades, kept the whole Etruscan army at bay while the Romans broke down the bridge behind him. When it was giving way he sent back his two companions and withstood alone the attacks of the foe, till the cracks of the falling timbers and the shouts of his countrymen told him that the bridge had fallen. Then praying, "O, Father Tiber, take me into thy charge and bear me up!" he plunged into the stream and swam across in safety, amid the arrows of the enemy. Few legends are more celebrated in Roman history than this gallant deed of Horatius, and Roman writers loved to tell

"How well Horatius kept the bridge
In the brave days of old."

Porsena withdrew his troops from the Janiculum after receiving ten youths and ten maidens as hostages from the Romans. Clælia, one of the maidens, escaped from the Etruscan camp and swam across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so amazed at her courage that he not only set her at liberty, but allowed her to take with her those of the hostages whom she pleased. Thus ended the second attempt to restore the Tarquins by force. After Porsena quitted Rome, Tarquin took refuge with his son-in-law, Octavius Mamilius, of Tusculum. The thirty Latin cities now espoused the cause of the exiled king, and declared war against Rome. The contest was decided by the battle of the Lake Regillus. The struggle was fierce and bloody, but the Latins at length fled. Titus, the son of Tarquin, was killed; and the aged king was wounded, but escaped with his life. This was the third and last attempt to restore the Tarquins. The Latins were completely humbled by this victory. Tarquinius Superbus had no other state to which he could apply for assistance. He had already survived all his family, and he now fled to Cumæ, where he died, a wretched and childless old man, (B. C. 496).*

INSURRECTION OF THE PLEBEIANS.—The history of Rome, for some time after the war with Porsena, is not so much about wars with other states as about the people themselves. The proud patricians tried more and more to gain power, and the plebeians tried to prevent them from doing so. The great cause of the sufferings of the plebeians was that the laws concerning debts were extremely hard. Many of the plebeians were very poor and were obliged to borrow money to enable them to live. If a poor man was not able to pay his debt, he was given over to his creditor as a slave. When the Romans went to war, all the treasures which were taken were given to the patricians—the plebeians had none; yet still they were forced to fight, and were often taken out of a dungeon and sent to battle, and put in prison again when the war was over. Some of the rich patricians, indeed, tried to help the plebeians, but they could not succeed in having their laws altered, and the plebeians, being quite in despair, used to hold secret meetings

*Dr. George Weber.

* William Smith, LL. D.

and plot how to free themselves. At length they agreed to leave Rome entirely. A leader was chosen, and they all went forth and stationed themselves upon a hill, at some little distance from the city. The senators and patricians sent Menenius Agrippa, with ten men, to the plebeians to propose to make peace with them. Agrippa was very clever in persuading by talking, and he told the people a fable* in order to convince them that they were doing as much harm to themselves by rebelling as they were to the patricians. The plebeians consented to go back to the city. But before they went it was agreed that all persons who had been slaves for debts should be set free, and that from thenceforth the plebeians should have officers of their own to take charge of their affairs and to protect them. These officers were to be chosen every year, and called tribunes. There were two at first, but afterwards more were appointed. They were allowed to forbid or prevent any law which the senators were inclined to make that could injure the plebeians, and their persons were considered sacred; that is, it was made a very great crime to strike them, or do them any bodily harm. When all these things were settled, the plebeians returned to Rome, hoping that for the future they should have rest and comfort.†

INTERNAL HISTORY OF ROME.—Meanwhile, as before, the annals of the city present the accustomed succession of contests with the nations immediate about it, varied with internal dissensions. A second dictatorship of Cincinnatus in the year 439, is signalized by the slaughter of Spurius Maelius by Servilius Ahala, the Master of the Horse. The crime of Maelius, according to the account, was an attempt to seize the government of the commonwealth, and make himself king or tyrant. It was a good stroke of policy on the part of the patricians to alarm their opponents by misrepresenting the objects of the men who undertook to be their champions. Nevertheless, the government still required a strong hand to wield it, and the three dictatorships of Mamilius Emilius followed in quick succession. Another dictator, Aulus Postumius, gained a crowning victory over the Equi and the Volsci, at the Mount Algidus, and vindicated the firmness of Roman discipline by the execution of his own son, who had fought and conquered, but against his orders. The arms of the Romans now began to be turned in another direction.‡

TAKING OF ROME BY THE GAULS.—It was about this time that the Gauls, in the neighborhood of the Po, crossed the Apennines and laid siege to the Etruscan city of Clusium. The inhabitants turned for assistance to the Romans. The Gauls left Clusium, advanced by rapid marches upon Rome, and gave the force sent to oppose them so complete an overthrow at the river Allia, that only a few fugitives saved themselves across the Tiber in Veii. Rome itself, after being deserted by the women and children, fell without resistance into the hands of the enemy. The Gauls burnt the empty city to the ground, slaughtered about eighty old men in the forum, and then laid siege to the Capitol. The garrison, however, under the command of the heroic Marcus Manlius, making a gallant resistance, a treaty was entered into, after the siege had continued seven months, by which the Gauls consented to withdraw themselves upon being paid a ransom of a thousand pounds weight of gold. It is well known how their insolent leader, Brennus, increased the stipulated amount by the weight of his sword which he cast into the scale. Scarcely had Rome been hastily rebuilt with narrow and crooked streets, and small dwelling-houses, when the patricians again asserted the

whole of their claims, and in particular revived the ancient laws of debtor and creditor in all their ancient severity. The plebeians were roused from their apathy. Two bold and able tribunes, Lucinius Stolo, and Sextus Lataranus, proposed the following law: (1) Consuls shall again be chosen, but one of them shall always be a plebeian. (2) No citizen shall hold more than five hundred jugera of public land in lease; the remainder shall be distributed, in small portions, among the plebeians, as their own property. (3) The interest already paid upon debts shall be deducted from the capital sum, and the residue shall be paid in the course of three years. These proposals were resisted to the utmost by the patricians for the space of ten years; but all their efforts proved unavailing against the firmness of the tribunes, who prevented the election of officers, and the military levies. The proposals became laws, and the privileges of the patricians received a severe shock. It is true that they still retained exclusive possession of the priesthood, and certain other dignities; but, in the course of a few decades, the plebeians were admitted to these offices also, so that a perfect equality between the two classes shortly followed.*

CAUSES OF CIVIL WAR.—At length, in B. C. 340, twelve years after the Licinio-Sextian constitution had been set aside, an occasion offered, which tempted the government to depart from its peace policy, and to run the risk of internal trouble, which was well known to be implied in the commencement of a great and important war. The temptation, one which it was impossible to resist, was the offer of the Campanians to become Roman subject allies, if Rome would protect them against the Samnites. To accept this offer was to more than double the Roman territory; to reject it was to greatly strengthen the Samnites, already the chief power of the south of Italy. The government, which, though patrician, was still Roman, was too patriotic to hesitate. Campania was therefore received into alliance, and the first Samnite war was the immediate consequence.†

THE FIRST SAMNITE WAR.—The Romans gained the first great battle, and this was of immense importance to them. But another battle which took place about the same time, in a different part of the country, is still more interesting, from the accounts which have been given of the courage and skill of a Roman officer called Decius Mus. It happened that the consul who commanded the Roman army had led his troops into a very dangerous situation. They were shut in between steep hills, amongst the Apennines, and had no way of escape except through a narrow valley, which was entirely surrounded by the Samnites. The Romans gave themselves up for lost, but Decius Mus thought of a plan by which he saved them. He climbed up one of the cliffs that enclosed the ravine, and made a band of soldiers follow him. The Samnites had to pass below this cliff to reach the Romans, and of course they tried to drive Decius away. It was not easy, however, to do this; and whilst they were fighting with Decius the rest of the army contrived to escape. Decius was left then in great danger, but he and his soldiers defended themselves with wonderful courage, and the next morning reached the Roman camp safely.‡

THE SECOND SAMNITE WAR.—The second Samnite war—the duel between the two chief races of Italy, covered a space of twenty-one years, from B. C. 323 to 303, inclusive. It divides itself naturally into three portions. During the first, from B. C. 323 to 319, the war languished, neither party apparently putting forth its full strength. During the sec-

* For this fable see Shakspeare's "Coriolanus," Act 1, Scene 1, Line 30.

† E. M. Sewall.

‡ Charles Merivale, D. D.

* Dr. George Weber.

† George Rawlinson, M. A.

‡ E. M. Sewall.

and, from B. C. 319 to 312, the issue was really determined by the three great battles of the Caudine Forks, of Lantula, and of Cinnna. The third period, from B. C. 312 to 303, was again one of languid hostilities, the war being unduly spun out, partly by the stubborn resistance of the beaten party, partly by the desultory attacks which were made upon Rome during these years by various enemies.*

THE THIRD SAMNITE WAR.—As soon as the Etruscans and Umbrians were engaged with Rome, the Samnites invaded Lucania. The Lucanians invoked the assistance of the Romans and forthwith declared war against the Samnites. The republic had now to contend at one and the same time against the Etruscans, Umbrians, Gauls, and Samnites; but she carried on the struggle with the utmost energy. At length, in B. C. 295, the Samnites joined their confederates in Umbria. In this country, near the town of Sentinum, a desperate battle was fought, which decided the fortune of the war. The Samnites continued the struggle for five years longer. During this period, Caius Pontius, who had defeated the Romans at Caudine Forks, again appeared, after twenty-seven years, as the leader of the Samnites, but was defeated by Q. Fabius Maximus with great loss and taken prisoner. Two years afterward, the Samnites were unable to continue any longer the hopeless struggle, and became the subjects of Rome. The third and last Samnite war was brought to a close in B. C. 290.†

THE WAR WITH PYRRHUS.—During the war with the Samnites, the rich, effeminate, and cowardly Tarentines had behaved in an equivocal manner, and insulted a Roman ambassador. Scarcely, therefore, had the Romans completely mastered their enemies, than they turned their arms against Lower Italy. Hereupon the Tarentines called the warlike Pyrrhus, king of Epirus, to their assistance, who eagerly seized this opportunity for conquest and military renown, and embarked with his forces for Italy. Pyrrhus was victorious in two engagements, partly from the admirable disposition he made of his army, and partly by means of his elephants, animals with which the Romans were unacquainted; and the senate seemed not unwilling to conclude a disadvantageous peace with the conqueror who was marching upon Rome. But the blind Appius Claudius opposed this design, and induced the Assembly to reply that no proposals for peace could be entertained till Pyrrhus had quitted Italy. Pyrrhus fell, a few years afterwards, before Argos, a city of Peloponnesus; and about the same time the Tarentines lost their fleet and a portion of their treasures of art, and were made tributaries by the Romans. The fall of Tarentum was followed by the subjugation of the whole of Lower Italy, in the course of which the Greek states were treated with peculiar severity.‡

He that hath scene a great oke drie and dead,
Yet clad with reliques of some trophées olde,
Lifting to heaven her aged, hoarie head,
Whose foote in ground hath left but feeble holde,
But halfe disbowel'd lies above the ground,
Shewing her wreathed rootes, and naked armes,
And on her trunk, all rotten and unsound,
Onely supports herselfe for meate of wormes,
And though she owe her fall to the first winde,
Yet of the devoute people is adored,
And manie yong plants spring oute of her rinde;
Who such an oke hath scene, let him record
That such this citie's honor was of yore,
And mongst all cities flourished much more.

—Edmund Spenser.

* George Rawlinson, M. A.

† William Smith, LL. D.

‡ Dr. George Weber.

THE ALPHABET OF MENTAL PHILOSOPHY.

II.

PERCEPTION.

Perception is the word generally adopted by philosophers to mean the gaining of information through the senses concerning things not mental. In common usage, the word has a wider meaning. But it is very necessary to have some term to mean just that, and perception is the term now customarily appropriated for the purpose. Perception, then, let us define as that act of the mind in which the mind knows things not mental by means of the body. Perception defined.

This definition, it will be noted, is, like the definition before given of sensation, not a proper definition, for the reason that the word "knows" in it is a synonym, or very nearly such, for "perceive." The fault, however, is in the present case, as it was in the former, unavoidable. The idea of perception is a perfectly simple idea, admitting of no definition. The remark made in the form of a definition, about perception, is precisely the same as the remark similarly made about sensation, except in a single word. For sensation we said "feels," whereas for perception we say "knows."

Just at this point we need to distinguish very carefully. The objection might very naturally rise, Why, Sharp discrimination required. as to this quasi-definition of perception, it is too wide enough to take in every act of knowing whatsoever.

For what act of knowing is there that we do not accomplish by means of our senses? Is there any act at all, unless we should except the knowing of our own mental acts or states? And even this knowing perhaps began with the use of our senses. Certainly now all that we learn from others by ear or eye is traceable to our bodies. We hear a voice, the voice, for example, of a teacher, and thus we know things taught by that teacher. This act of knowing at least we perform by means of our body. So, too, when we read a book, we know by means of the body. What, then, is perception, defined as you define it, different from knowing in general? Is not all our knowing, except at most the knowing of our own mental acts or states, done by means of the body?

In one sense, I am obliged to answer, yes. But in another sense, I am at liberty to say, no. Take, for instance, the act of knowing done when we hear a person talk. This act is not a simple act. It is made up of at least two distinct parts. The act analyzed. In the first place, there is the hearing of the sounds uttered, and, in the second place, there is the attaching of significance to those sounds as signs. These two things we do almost simultaneously, some would urge, quite simultaneously. But no matter, they are two separate acts, and they are both acts of the mind. Still they are not both acts of perception. The second act, the attaching of significance to the sounds as signs, is an act of the mind done without use of the body. The body is, however, used in the hearing of the sounds, and it is this hearing of the sounds that constitutes perception. The attaching of significance to the sounds is not perception.

So, too, in the matter of reading—reading silently to one's self. I read a printed page. This process is far from simple. It is, in fact, much more complex than any one would at first thought suppose. That part of the process which perception constitutes is, however, entirely simple. That part consists merely in seeing the letters, seeing them, remembering, seeing them therefore not as signs, but as figures or characters such and such. This is done by means of the eye. The rest of the complex process of reading is all something other than perception.

Again, I see a stone. I know that it is a stone. I know its weight, its size, its composition. Another man sees the same stone. He does not know its composition, its size, its weight. He does not know that it is a stone. Yet this man *perceives* all that I perceive. I know more than he does about the object perceived; but it is not in the one simple act of perception that I know more. I have seen stones before; this enables me to classify the present resembling object, and call it a stone. I have measured the particular specimen before me, I have weighed it, I have analyzed it. But these are all different acts from the one simple act in which my mind knows that object by means of my eyes. So far as that one simple act goes, the supposed man knows precisely what I know, nothing more nor less. If we exclude everything, therefore, except

just what we know by seeing, we shall much reduce, perhaps, the volume of the knowledge that we habitually associate with perception by the eyes, but we shall then have exactly the amount of knowledge that we really gain in the process of visual perception. The rest, great or small, the associated knowledge, is the result of inference, recollection, reasoning, reflection, comparison—a complex process; a process, indeed, almost too complex ever to be thoroughly analyzed and understood.

All this, of course, does not mean that my knowing more of some certain object that I see, may not lead me to see more in that object than I otherwise should. My more knowledge may induce me to pay more attention, to dwell longer and with more vigilance, in order to find with my eyes what I know to be there. Still, it remains true that in the mere and pure act of seeing, separated from any act of the mind that is not seeing, the ignorant man sees, or may see, as much as the wise man. Visual perception and the amount of knowledge thence derived is the same to both.

If we go to the organ of smell, the case is similar. I smell a rose. I know that what I smell is a rose. The act of knowing this is, however, a different act from the act in which the mind, by means of the nose, knew or perceived the odorous object. Another man smells the same rose. He perceives, or knows, in the act, *by his organ of smell*, precisely what I, on my part, perceive. This, although he, we will say, does not know that what he smells is a rose. The associated knowledge in his case is less than in mine, but the knowledge gained in the simple act of that one perception by means of the body, is the same in both cases. The amount of knowledge gained through the nose seems, in any instance, small. But the knowledge of *just that exact kind* can not be increased by knowledge derived through any organ besides. We may gain other knowledge, but that particular knowledge remains unchanged. Associated, however, with the knowledge gained through the sense of smell is a quantity, greater or less, of knowledge otherwise acquired. We never know by the sense of smell

alone, more or other than simply and strictly this: Something smells thus and so. If we had no sense but the sense of smell, we should, of course, not distinguish, each from each, things that had like smell, however much they might differ in other respects. If we could imagine ourselves still endowed with the same intelligence as now, we might continue to name objects, but we should name them according to their smell alone. Whatever had the odor of the rose would be rose to us. The information conveyed to us by our organ of smell would be then, as it is now, perfectly trustworthy. We should call that rose, which other beings, having more senses, would know was not rose, but, say, attar of roses. For all that, it would still be no mistake on our part. We should simply not mean by our word "rose" exactly what those other beings would mean by their word "rose." We should mean the object that had that odor; those other beings would mean the object that

had that odor, and, besides, that shape, that size, that color. Our senses, as things stand with us, convey right information to our minds. But our minds sometimes trace to our senses information that our senses never brought.

What do our senses tell us? What, but tidings capable always of being expressed in this formula: *What our senses tell us.* Something looks so and so, something feels so and so, something sounds so and so, something smells so and so, something tastes so and so. This information is the product of *perception*.

That word "something" no doubt seems very indefinite. But indefinite as it is, it expresses the whole truth of what the mind learns in the simple act of perception. Whatever is more or other than just this, is the fruit of thought. Still, if we know by means of the body, that is, by means of the bodily senses, so-called, that something exists which is not ourselves—this is much. Thus much, however, is of course not all. Additionally to knowing that something exists outside of ourselves, we know further that what exists outside of ourselves is such and such. Our senses play into each other a great deal, so that it is not easy to say with certainty what the parts are that they severally contribute to make up our total knowledge gained through perception. Besides, our minds mix thought with perception to such an extent, that we can not be sure always what it is we perceive and what think.

For instance, it is not agreed what we perceive by the eye. Some say color only. Some say color and figure. Some say color, figure, and extension. Some say light and shade. Sir William Hamilton teaches that we actually perceive nothing but light. Thus philosophers differ as to what we originally perceive in seeing. I, for my part, going to myself for my information, or as philosophers would more learnedly express it, consulting my consciousness, find that, in simple truth, I see things. I see things such and such—in technical phrase, having certain qualities. But I do not see the qualities. I see the things. Qualities are no-
Different opinions as to what we perceive by the eye. Things seen, not objects of perception. Things are objects of perception. But things colored so and so, or things thus and thus exhibiting light and shade, or things thus and thus bounded and set off from one another by differences of color, that is, having a certain figure and extension.

Color, or "modifications of light," as Sir William Hamilton would say, is perhaps the only quality of things that sight is alone among the senses in giving us knowledge of. Figure and extension, with many other qualities of things, we could learn, in the first instance, from touch as well as from sight—some of these other qualities from touch more directly than from sight. There are a number of qualities of things known to us in perception by the eye, that are not known to us through perception by the eye. That is to say, we make inferences or judgments at the very same moment at which we perceive, or to speak more strictly, at the very next moment after. Those acts of inference or judgment we are prone to identify and confound with the act of perception, and thus attribute to the eye more power than it really possesses to bring us news of the world without. Distance in a right line outward from the eye is probably a matter of judgment rather than of proper perception.

The celebrated case of couching for cataract by Cheselden seemed to show this. The patient was one blind from his birth. He had grown to full age before the couching operation was performed. Sir William Hamilton quotes from the *Philosophical Transactions* for 1728 a somewhat full account of the case. "When he first saw," the story is, "he was so far from making any judgment about distances, that he thought all objects whatever touched his eyes (as he expressed it), as what he felt did his skin." How to judge of

distances from the varying appearances of objects, he was obliged to *learn*, as experience gradually taught him—the experience, I mean, of actually measuring distances by moving over them. We are perhaps safe in inferring that we have all of us done the same, though we did it so early in our life that we have forgotten the fact. Many philosophers have believed that we perceive with the eyes only the two dimensions, length and breadth, of extension—knowledge of the third dimension, thickness, being the result of experience, gained through touch, though so associated with direct perception by the eyes as not to be in practice distinguishable from that. However, the stereoscope seems to subvert this notion, that ingenious toy being constructed upon the principle that the third dimension is an object of direct perception by the eye.

The curious testimony of Cheselden's patient that objects seemed to touch his eye, may be permitted to recall a curious opinion of Sir William Hamilton's, adopted by him from the ancient Greek philosopher, Democritus, that all the other senses are but "modifications" of touch. Sir William makes a specious plea for this ingenious guess, but my own experience does not permit me to give in my adhesion. It may indeed be that light *strikes* my eye, but if it does, I, for my part, do not feel the stroke. Too strong light, the sun, a flash of lightning, an electric flame, dazzles me. But the most that we can say is that the effect is *as if* the light struck me. This dazzling effect is, however, the reverse of enlightening. It blinds, not enlightens. Light in just sufficient supply to secure good seeing, produces no sensation whatever. The effect is here unmixed perception. So in the matter of sound. A clap of thunder, an explosion, may act *as if* it delivered a blow on the nerve of the ear. But the effect then is not to help hearing. It deafens rather. Sound of just the right amount to be most distinctly heard produces no sensation whatever. The effect is pure perception by the ear. If smell is, as seems likely, the result of indefinitely fine particles given off by odorous objects and touching the olfactory organ, still the sense is not that of being delicately hit in a sensitive part by something. It is rather a sensation not to be described in any language but language of the nose. It is smell. It is not a blow of any sort, on any part. To call it such is, consciously or unconsciously, to use metaphor. It is to describe an experience of one sense in terms belonging to another sense, smell, namely, in terms of touch. The sense of taste proves this, for here we have touch in connection, but the sensation is not at all that of touch. It is an entirely different affair. We can call it by no other name, it is taste, and nothing else. The same touch to the same organ produces now one taste, now another, and now none at all. It is, in short, a mere ingenious figment of a philosopher, this notion that all our senses are modifications of touch. Or, at least, if the notion be true, it is a notion not capable of being proved true. It is at best a matter of reasoning, not of experience. No plain man ever dreams of such a thing as true in his own life.

Readers must all agree that what has thus far been said is at any rate intelligible. Everybody perceives, and everybody knows that what he perceives exists, and exists outside of himself. If there is any exception to this inclusive statement, the exception must be looked for among philosophers. And with philosophers, the difference of view is a fruit of so-called philosophy, and not of common sense.

The guess of Democritus that all the senses are touch in some form, gave a kind of plausibility to Sir William Hamilton's law that while sensation and perception always go together, still the stronger is the sensation, the weaker will be the perception. Certainly

this law would hold of perception by sight, *provided that*, in the best perception by sight there were really, as I believe there is not, any sensation at all. If it were granted, however, that in perception by sight there is an actual stroke of light on the eye, it would seem that there should be also some sensation. But is it sound philosophizing to say that there is a sensation when no sensation is felt? Readers must decide, each one for himself, what is the fact in the case. Consider: Do you, when the light is exactly suited to the eye, have a sensation in perception by sight? If you feel no sensation, you have none, for a No sensation, if sensation exists by virtue of being felt. The none felt. Truth is, as I think, that there is no necessary connection of any sort between sensation and perception. You sometimes feel without perceiving; as, for instance, when you have a pain in your head, and you sometimes perceive without feeling, as, for instance, when you use your eyes in an exactly suitable light. Again, sometimes your sensation by being strong makes your perception weak, as, for example, when you press an object hard with the ends of your fingers, instead of barely grazing the surface with them; while sometimes, on the other hand, your sensation by being strong makes your perception strong in proportion, as, for example, in the case of a smell or a taste. This last illustration is valid only on the supposition that there is proper sensation in smell and in taste, which, to say truth, is doubtful. Smell and taste are perhaps pure perception without sensation. At any rate, the great law on which Sir William, if not first to lay it down, was no doubt most earnest to put stress, namely, that sensation and perception are in inverse ratio to each other, is by no means certainly true, and, if true, is by no means certainly of prime importance.

Sir William Hamilton says that there is no perception save as the object perceived comes into contact with the bodily organ perceiving. This statement, readers will observe, is closely connected with the idea that all our senses are but different forms of touch. The whole doctrine is pure assumption, or, at least, pure speculation. In fact, if we are going to speculate about the matter, and talk without relation to our actual experience, we may as well say one thing as another. Certainly, in the present case we are as well warranted in saying that there is *no* touch, as we are in saying that everything is touch. If touch means that no space or distance remains between the organ and the object, perhaps we never any of us touched a thing in our life. Sir Isaac Newton, I believe, speculated about the earth, that if its matter were as dense as it might conceivably be, that is, if all its particles touched each other, the bulk of the whole globe would not be more than a cubic inch. Actual touch of one thing to another, according to this, never, perhaps, in any instance occurs. Even in the sensation called touch, the organ may not be so close to the object as not to leave some space between. Very well, if touch can convey information across a little space or distance, why can not sight across a greater? All this is mere speculation, you say. True enough it is, but so also is the contrary doctrine that an organ must be in actual contact with the object in all cases of perception. We had better take things as our common sense gives them to us. We see objects themselves, and not merely the light reflected from objects striking our eye. This is what we all of us experience. And, if this is not true, how, except by experience, can we ever find that it is false? First or last we have to trust our experience. There is no probability that we shall ever feel otherwise than that we see *things*, and not light from things.

To recapitulate once more. Everybody perceives; that is, everybody knows by means of the body. What everybody thus knows, he knows to exist, and to exist outside himself. Simple perceiving is nothing else than knowing

by means of the body that a thing is, and that it is such and such. One of the points included in knowing a perceived thing to be such and such, is knowing it to be external. The word external I use now to express the notion of something different from the mind. If I perceive my own body, I perceive that to be in this sense external, or, in other words, to be not-self. If there is anyone that does not in perception know things to be, and to be outside of himself, that person must be a philosopher. And even with such a philosopher, his difference from the rest of us is a fruit of his "philosophy," and not of his common sense. The common sense of all sound-minded people, philosophers included, is the same. Everybody, the philosophers along with the rest, perceives an external world, which is equivalent to saying everybody knows that an external world exists—everybody, that is to say, as far as he exercises common sense, and does not philosophize. But philosophizing has produced some very curious results. Among these curious results there is

perhaps none whatever more curious than the assortment of theories or guesses that have been invented concerning perception. Not theories as to the way in which the senses, or rather the physical organs of senses act, to bring about perception. Such theories would belong to a different science from the science of mind. They would belong to physiology, or the science of the body in action. It would be entirely proper, and it might be extremely useful, to inquire how the bodily organs act when the mind perceives with them. But such an inquiry, I repeat, does not pertain to the science of the mind. And the various theories of perception to which I now refer were not physiological. They were psychological; that is, they belonged to the science of mind in action. Perhaps it would be more exactly true to say that these theories of perception were ontological. They certainly concerned themselves with matters quite beyond any person's knowledge. It would take a volume larger than this is merely to set forth in full the numerous elaborate theories that philosophers have got up to explain how the mind perceives by means of the body. Some philosophers have gone so clean daft about the supposed stupendous difficulties in the way of perception, that they have actually, against common sense, concluded that there is no such thing as perception at all. It will, perhaps, be worth while to pause here long enough to name very briefly a few of the more famous among the theories of perception. I follow authorities that I have not been able, in all cases, to verify. But the reader may, I believe, trust where I have trusted.

The Greeks began. Empedocles taught that things perceived give off certain "exhalations," perhaps we might call them, that enter the body through pores. That was the way in which Empedocles managed to bring mind and matter together. His axiom was, Like knows like. Mind and matter must, he thought, somehow be made like each other before matter can be known by mind.

Democritus seemed to work under the same postulate. He taught that every sense was a form of touch. The mind was a finer kind of matter. Matter detached little images from its surface that get into the mind through pores in the body. So much for Democritus's theory of perception.

Epicurus did not put so fine a point upon it. With him, things continually shed, as it were, little images of themselves, likenesses, that being everywhere in the air, naturally, some of them, reached the various organs of sense, and so were perceived by the mind. The Latin poet, Lucretius, is the great interpreter to us of Epicurus.

Aristotle left no clear and unquestionable statement of his own theory of perception. Aristotle's disciples down to the time of the schoolmen,

thought, with philosophers in general, that we do not see things themselves, but only images of things.

Up to this point, the theories of perception are not very different. They proceed, all of them, upon the assumption that like only knows like, and, most of them, upon the further assumption that contact is necessary to perception. Distant things can not be perceived, hence, either things distant must send off images of themselves to reach and touch the perceiving mind, or else the mind must sally out itself to get its contact. If the mountain will not come to Mahomet, Mahomet must even go to the mountain. Aristotle did indeed teach that in sight there was a medium intervening between the object and the eye. This was a step in advance. So also at least one bold and keen schoolman, (William of) Occam, rejected the notion that images of things float off from the things to the eye.

We take a leap forward to the French Des Cartes. This great philosopher opened a new era in mental science. He taught that the mind, receiving certain impressions which it knows not to be produced by itself, reasons that the impressions must be produced by a cause without. This was his theory of perception. We do not perceive things, but reason to them in the way just indicated. We are to trust our impressions obtained through the senses, because God would not suffer us to be deceived by our own nature. This last idea was taken up by a successor of Des Cartes and wrought out into a theory of perception more complete than any ever previously broached.

Malebranche was this successor's name. He taught that we "see all things in God." This expression it is not easy to make perfectly intelligible.

Let us, however, try. Malebranche held that the mind sees only ideas. These ideas are not images of a material sort, however refined. They are mere and pure ideas. But Plato had taught that the ideas of all things existed before the things themselves existed, existed thus antecedently in the mind of God. It is these ideas that the human mind sees, and it sees them in God, where they exist, and where we also exist, since it is in God that we live and move and have our being. The ideas are patterns of the things, hence when we see the ideas, we get a true knowledge of the things. This is pretty nearly what Malebranche seems to have meant by "seeing all things in God." We know that things actually exist, because God has revealed the fact in his Word. Only thus do we, under the theory of Malebranche, escape idealism, that is, escape the conclusion that there is really nothing outside of the mind, nothing but ideas.

Locke taught that we perceive, not things, but the qualities of things. But even these qualities we do not quite directly perceive or know. We have certain *ideas* of the qualities, and, according as our ideas agree with the qualities, we know the qualities.

Bishop Berkeley, following Locke, but going farther, held that, as we know only ideas, we can not be sure that any realities exist to correspond with the ideas known. According to Berkeley, there is probably no outward world. We live in the midst of a vast illusion. Our own ideas make up the universe. The universe remains constant, that is, our ideas continue the same, only because God wills it so.

David Hume, whether earnestly or not, went still farther than Berkeley in Berkeley's direction. Hume insisted that he, for his part, knew no more of his own mind, than Berkeley taught that we all know of matter. All he was conscious of was a succession of sensations, and perceptions or ideas. He was not conscious of mind. It was mere conjecture that mind existed, just as Berkeley said it was mere conjecture that matter ex-

isted. All we could be sure of was that we had sensations and ideas. Here, theory of perception abolished perception. Hume's skepticism, drawn from wrong theories of perception, may serve to show how important it is to be right at this starting point of all mental philosophy. Hence the pains taken in these pages to treat perception fully even at the expense perhaps of some tediousness. Every-

thing almost in mental philosophy depends upon your theory of perception. The theory adopted here, remember, is this: The mind knows, not infers. It knows things, not qualities. It

knows things themselves, things, however, as such and such, above all, as external, and this act of knowing it performs, using the body for the purpose, without depending on any image, idea, or other medium whatsoever, either outward or inward, that is, either material or immaterial, or, as philosophers would more deeply say, either "objective" or "subjective." Let us hold fast to this view, a view recommended to everybody's mind, unless it be the mind of some philosopher, by common sense and experience. So much for reminder by the way. We have not done yet with the theories of perception.

One of the most famous and most curious of all the theories is that of the German Leibnitz. This was next perhaps in the order of natural succession to that of Des Cartes as elaborated by Des Cartes's disciples. Whereas, the Cartesian theory is known as that of Divine Assistance or Occasional Causes, the theory of Leibnitz is known as that of Preestablished Harmony. Briefly it is this: Out of the infinite number and variety of possible human souls with their movements and modifications severally proper to each, and out of the infinite number and variety of possible human bodies with their movements and modifications severally proper to each, God selected in pairs such as exactly went together, soul and body, and joined these in the individuals of the human race. Thus it turned out that whatever movement or modification any soul might have, that soul's body would simultaneously have a movement or modification precisely corresponding, all in accordance with that "preestablished harmony" under which the creation occurred.

Thus no connection, except a connection of time, exists between what the soul experiences or does, and what the body does or experiences. It is simply a matter of previous arrangement, like the exact running in unison of two different time-pieces having each its own independent mechanism. The difference between the theory of Des Cartes and the theory of Leibnitz is only this: According to Des Cartes, God is himself present perpetually, doing everything for us in perception, whereas, according to Leibnitz, God contrived matters so that he had nothing to do for us in the case, after the first act of creating us.

Following Berkeley and Hume, and expressly aiming at the overthrow of the skepticism introduced by Hume, came Reid, the great Scottish philosopher. Reid went, as it were, from philosophy to common sense—that is, from the philosophy, so-called, of assumption and guess, to the philosophy of actual experience. With some degree of ambiguity in his forms of statement, but with entire clearness of aim, Reid taught that we perceive things immediately—that is, without any intervening image, in the mind or out of it, to represent the object, that we perceive directly, that is, not using any process of reasoning or inference to get at the object. Natural Realism is the name given by Sir William Hamilton to this theory. Common Sense is Reid's own name for it. Stewart and Sir William Hamilton adopt, expound, and defend substantially the same theory. Sir William, aiming to be still more strict than Reid, avers that we are in perception conscious not simply of the perception, but of the

object perceived. Reid had taught that we are conscious of the perceiving, but not of the object. This, however, is a dispute between the two rather as to a question of propriety in the use of language than as to substance of teaching.

Critics subsequent to Sir William Hamilton claim, not unjustly, to find inconsistencies in that great philosopher's own statements of his theory of perception. Even he seems now and again to admit something as standing between the object perceived and the perceiving mind. With him, as with Reid* before him, qualities, not things such and such, seem to have been the objects of perception. Sir William also insists that we do not know things in themselves, but things only as they appear to us. This is his celebrated doctrine of the "relativity of knowledge." A thing is to us what our faculties qualify us to perceive it to be. What the thing is in itself we are unable to know, so Hamilton teaches. This admission on his part very nearly gives back to the skeptics all that Reid had wrung from them with his common sense theory of perception.

Now we go over our own theory of perception in one more statement with which we may take farewell of this part of our subject. The mind, that is to

say, the man, knows the world outside of himself. The world outside of himself means simply the world not himself. He knows it in perception. He perceives it. He does not reason, "I have such or such a sensation, there must be a cause for it, the cause is not in me, it must be outside of me," and so, by a process of inference, arrive at the idea of a world that is not himself. He simply perceives the world. That is the whole story. How does he know that there really is a world to perceive? He perceives it. But it is not because he perceives it, that he knows it. Knowing is perceiving, and perceiving is knowing. The one is not a cause, or reason, of the other. The two are one and the same thing. How does

he know that his knowledge is real? Suppose I should answer, stating a way. Then you would have as good a right to push me farther with, How do I know that this way is true? and so on, endlessly. I decline to be dealt with thus. I say there is nothing beyond to which appeal can be made, nothing more ultimate than the fact of perception. I perceive, and there is an end of the matter. If you say, but certainly some of our supposed perceptions are illusory, I reply, We know this how? By assuming that the most of our supposed perceptions are real. This assumption is universal and unavoidable. There is no step farther. That is the goal. I perceive, I know—things. Not qualities, for qualities are just notions got up in our minds. Perception not of I do not perceive these. I perceive things that qualities.

are such and such; in other words, that have certain qualities. But this latter expression must not be allowed to impose upon us. A thing's having qualities means nothing but that the thing is such and such. Once more. Perceiving a thing is not knowing that it exists. Existence again is just a notion got up in our minds. I do not mean that existence is a false notion, but it is a notion, not a thing to be perceived. It is true enough that, if we perceive a thing, then that thing exists. But that a thing exists is not given in perception. It is implied in perception, that is all. If we reflect upon perception, we can say, and say truly, "The thing exists, or we could not perceive it." Still, perceiving a thing is not perceiving that it exists, or perceiving its existence. That, I repeat, is an idea got up in the mind. We strive in vain for any way of making perception more simple than it is, or for any way of stating the fact of perception otherwise than "I perceive."

* Reid's Powers of the Human Mind: Essay I chapter 2, section 5.

We are now about to pass on to consider the second great division of the acts or states of the mind, namely, those which depend wholly upon the mind itself, or at least in which the body is only a condition, not an instrument or organ to the mind. Before making this transition, however, it will be right to interpose an explanatory statement. The language of mental philosophy has never yet acquired the fixedness of form that belongs to the language of other sciences. The student or reader has, therefore, as he goes from one author to another, constantly to be on the lookout for changes in the meaning of terms. The word "sensation," for example, was used by Locke very nearly in the sense in which "perception" is now generally employed. Perception was used by him partly in the sense of what we now call consciousness. These may suffice to illustrate the changes that take place in the meaning of philosophical terms. We go forward now to our second division of the acts or states of the mind.

That is, we should go on if THE CHAUTAUQUAN'S space would permit. This at present is not the case. The completion of the subject is postponed to a future number. Meantime the reader may feel that he has considered the most fundamental, and therefore the most important parts of mental philosophy. What remains is, however, even more interesting and of a nature more directly practical.

[THE CHAUTAUQUAN'S space will permit a very brief summary view in outline of what remains to be surveyed in Mental Science—which summary view may accordingly be expected soon from the hand of Professor Wilkinson. With this qualification, here is the

END OF MENTAL PHILOSOPHY.

ED. CHAUTAUQUAN.]

HALF HOURS WITH BEST AUTHORS.

[Readers of THE CHAUTAUQUAN are given this month a paper by the famous Dr. Franklin. There are some things very old, yet so good, that they never become threadbare. This is eminently true of the writings of Franklin. Many of the keen, practical sayings of the following paper have been familiar to our ears from childhood, and yet we never tire of them, so full of sense and wisdom are they. Under the name of "The Way to Wealth," this paper has often been published, but it is now difficult to find it except in a large collection of the author's works. During his career as a printer Franklin published for twenty-five years an almanac which he entitled "Poor Richard." These sayings have been extracted from his almanacs. The American people are justly proud of Franklin on account of his achievements in science and his ability as a statesman. They remember with gratitude his patriotism and public services in the perilous hour when there was need of men with both mind and heart. If the time shall ever come, and we think it will not, when posterity shall forget the statesman and man of science, his practical proverbs will still be the watchwords of thrift and industry. Franklin was born in 1706; died in 1790.]

COURTEOUS READER: I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse, lately, where a great number of people were collected at an auction of merchants' goods. The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean old man, with white locks, "Pray, father Abraham, what think you of the times? Will not those heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?" Father Abraham stood up, and replied, "If you would have my advice, I will give it you in short; 'for a word to the wise is enough,' as Poor Richard says." They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:—

"Friends," says he, "the taxes are indeed very heavy; and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners can not ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us; 'God helps them that help themselves,' as Poor Richard says.

"I. It would be thought a hard government that would tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more: sloth, by bringing on diseases, absolutely shortens life. 'Sloth, like rust, consumes faster than labor wears, while the used key is always bright,' as Poor Richard says. 'But dost thou love life, then do not squander time, for that is the stuff life is made of,' as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting that 'The sleeping fox catches no poultry, and that there will be sleeping enough in the grave,' as Poor Richard says.

"If time be of all things the most precious, wasting time must be,' as Poor Richard says, 'the greatest prodigality;' since, as he elsewhere tells us, 'Lost time is never found again; and what we call time enough, always proves little enough.' Let us then up and be doing, and doing to the purpose, so by diligence shall we do more with less perplexity. 'Sloth makes all things difficult, but industry all easy, and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy and wise,' as Poor Richard says.

"So what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. 'Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands,' or if I have they are smartly taxed. 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honor,' as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve; for 'at the workingman's house hunger looks in, but dares not enter.' Nor will the bailiff or the constable enter, for 'industry pays debts, while despair increaseth them.' What though you have found no treasure, nor has any rich relation left a legacy, 'Diligence is the mother of good luck, and God gives all things to industry. Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep.' Work while it is called to-day, for you know not how much you may be hindered to-morrow. 'One to-day is worth two to-morrows,' as Poor Richard says; and farther, 'Never leave that till to-morrow, which you can do to-day.' If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. Handle your tools without mittens; remember, that 'The cat in gloves catches no mice,' as Poor Richard says. It is true there is much to be done, and, perhaps, you are weak-handed; but stick to it steadily, and you will see great effects; for 'Constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks.'

"Methinks I hear some of you say, 'Must a man afford himself no leisure?' I will tell thee, my friend, what Poor Richard says: 'Employ thy time well, if thou meanest to

gain leisure; and, since thou art not sure of a minute, throw not away an hour.' Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for 'A life of leisure and a life of laziness are two things. Many, without labor, would live by their wits only, but they break for want of stock,' whereas industry gives comfort, and plenty, and respect. 'Fly pleasures and they will follow you. The diligent spinner has a large shift: and now I have a sheep and a cow, everybody bids me good morrow.'

'II. But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others, for, as Poor Richard says,

'I never saw an oft removed tree,
Nor yet an oft removed family,
That throve so well as those that settled be.'

'And again, 'Three removes is bad as a fire;' and again 'Keep thy shop, and thy shop will keep thee;' and again, 'If you would have your business done, go; if not, send;' and again,

'He that by the plough would thrive,
Himself must either hold or drive.'

And again, 'The eye of the master will do more work than both his hands;' and again, 'Want of care does us more damage than want of knowledge;' and again, 'Not to oversee workmen, is to leave them your purse open.' Trusting too much to others' care is the ruin of many; for 'In the affairs of this world, men are saved, not by faith, but by the want of it;' but a man's own care is profitable, for, 'If you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost,' being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

'III. So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, 'keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will;' and,

'Many estates are spent in the getting,
Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting.'

'If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her out-goes are greater than her in-comes.'

'Away then with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for

'Women and wine, game and deceit,
Make the wealth small, and the want great.'

And farther, 'What maintains one vice would bring up two children.' You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, 'Many a little makes a mickle.' Beware of little expenses; 'A small leak will sink a great ship,' as Poor Richard says; and again, 'Who dainties love, shall beggars prove;' and moreover, 'Fools make feasts, and wise men eat them.' Here you are all got together to this sale of fineries and nick-nacks. You call them goods, but, if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may, for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, 'Buy what thou hast no need of,

and ere long thou shalt sell thy necessities.' And again, 'At a great pennyworth pause a while;' he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, 'Many have been ruined by buying good pennyworths.' Again, 'It is foolish to lay out money in a purchase of repentance;' and yet this folly is practised every day at auctions, for want of minding the Almanac. Many a one, for the sake of finery on the back, have gone with a hungry belly, and half-starved their families; 'Silks and satins, scarlet and velvets, put out the kitchen fire,' as Poor Richard says. These are not the necessities of life; they can scarcely be called the conveniences; and yet, only because they look pretty, how many want to have them? By these and other extravagances, the greatest are reduced to poverty, and forced to borrow of those whom they formerly despised, but, who, through industry and frugality, have maintained their standing; in which case it appears plainly, that 'A ploughman on his legs is higher than a gentleman on his knees,' as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think 'It is day, and will never be night;' that a little to be spent out of so much is not worth minding; but 'Always taking out of the meal-tub, and never putting in, soon comes to the bottom,' as Poor Richard says; and then, 'When the well is dry, they know the worth of water.' But this they might have known before, if they had taken his advice. 'If you would know the value of money, go and try to borrow some; for he that goes a borrowing, goes a sorrowing,' as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it again. Poor Dick farther advises, and says,

'Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.'

And again, 'Pride is as loud a beggar as Want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says, 'It is easier to suppress the first desire, than to satisfy all that follow it.' And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

'Vessels large may venture more,
But little boats should keep near shore.'

It is, however, a folly soon punished; for as poor Richard says, 'Pride that dines on vanity, sups on contempt; Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy.' And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It can not promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

'But what madness it must be to run in debt for these superfluities! We are offered by the terms of this sale six months' credit; and that, perhaps, has induced some of us to attend it, because we can not spare the ready money, and hope how to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you can not pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base downright lying; for 'The second vice is lying, the first is running in debt,' as Poor Richard says; and again, to the same purpose, 'Lying rides upon debt's back;' whereas a freeborn Englishman ought not to be ashamed nor afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. 'It is hard for an empty bag to stand upright.' What would you think

of that prince, or of that government, who should issue an edict forbidding you to dress like gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? and yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in jail for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says, 'Creditors have better memories than debtors; creditors are a superstitious sect, great observers of days and times.' The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term, which at first seemed so long, will, as lessens, appear extremely short: Time will seem to have added wings to his heels as well as his shoulders. 'Those have a short Lent, who owe money to be paid at Easter.' At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

'For age and want save while you may,
No morning sun lasts a whole day.'

"Gain may be temporary and uncertain; but ever, while you live, expense is constant and certain; and 'It is easier to build two chimneys than to keep one in fuel,' as Poor Richard says; so 'Rather go to bed supperless than rise in debt.'

'Get what you can, and what you get hold,
'Tis the stone that will turn all your lead into gold.'

And, when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

"IV. This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of Heaven; and, therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterward prosperous.

"And now to conclude, 'Experience keeps a dear school, but fools will learn in no other,' as Poor Richard says, and scarce in that; for it is true, 'We may give advice, but we can not give conduct.' However, remember this, 'They that will not be counselled, can not be helped;' and farther, that, 'If you will not hear reason, she will surely rap your knuckles,' as Poor Richard says."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly. I found the good man had thoroughly studied my Almanac, and digested all I had dropped on these topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious that a tenth part of the wisdom was my own which he ascribed to me; but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Courteous reader, if thou wilt do the same, thy profit will be as great as mine.

CHRISTIANITY IN ART.

V.

In my interpretation of the "Last Judgment" of Michael Angelo, I spoke of the uplifted hand of Christ as raised to show the scar of the wound inflicted by the nail and the other hand as placed in a position to show a similar wound, while the body is turned or twisted a little to show the spear-wound to the wicked who flee from the terrible sight. The martyrs on the left hold up the instruments of their torture. The wicked are condemned by the spectacle of their own deeds and not by an angry Judge. It has been the fashion for critics of the "Last Judgment," while pronouncing it "the grandest picture that ever was painted" to take exception to the manner in which Michael Angelo has represented Christ. Mrs. Jameson, in her "Memoirs of the Early Italian Painters," repeats this criticism and says: "The figure, expression, attitude, are all unworthy—one might almost say vulgar in the worst sense; for is there not both profaneness and vulgarity in representing the merciful Redeemer of mankind, even when he comes to judgment, as inspired merely by wrath and vengeance?—as a thick-set athlete, who, with a gesture of sullen anger, is about to punish the wicked with his fist?" The old fresco of Orcagna in the Campo Santo of Pisa is often referred to as the original from which Michael Angelo drew his conception of the attitude of Christ in the "Last Judgment." Now, it is interesting to note that Orcagna has represented Christ as showing very plainly the scars on his hands, and with his left hand in the act of drawing away his robe from the spear-wound on his side. In both pictures the right hand is opened to show the nail wound, and is not a "fist" raised to menace the wicked, but is accompanied with a look of deep sorrow and solemnity on the face of Christ. It is strange that this piece of careless observation should have been repeated over and over without verification. Any good photograph of Orcagna's "Last Judgment" will show this mistake of the critics, and Michael Angelo's fresco should be compared with this. The instruments of the passion—the cross, the spear, the scourge, the sponge, the garment for which they cast lots—are upborne by angels in Orcagna's picture just as in that of Michael Angelo.

ARCHITECTURE.

The study of art is a direct study of human nature. For human nature has revealed itself in art to a greater degree of perfection than in any other medium which is accessible. I say "accessible," for I know that human history is the most adequate revelation of what is in human nature,—but who has written history so as to reveal an adequate view of the principles of human nature which struggle for expression in the confused mass of events? It is the poet, or painter, or sculptor, or architect, or musician that has succeeded best in expressing the reality of human nature. In history, no doubt, the reality lies there before us, if we could only describe it—yes, if we could only see it as it lies there before us! For although we may look on reality we may see but little that is there. The swine under the tree, as well as Sir Isaac Newton, saw the apple fall, but the swine saw only the "practical," "useful" fact that the apple was good to eat and had come within reach of his mouth. It was Isaac Newton who saw in the fall of the apple the *cause* acting in its fall—the *law of gravity* which acted not only in the fall of the apple, but in the movement of the moon now seen by him far above there through the branches of the apple tree. Did the swine's practical, useful "common sense" give him true knowledge? Not at all. Because the fact of the fall of the apple was not the whole fact. The fact was much larger than what the swine saw. The fact included this great law of gravity

and the movements taking place according to it in the starry heavens. A fact as usually observed is only a partial truth. It is a little glimpse of the true reality. Such a fact becomes truth only when it is seen in its scientific principle. Then we see the great whole of which the fact is a partial manifestation. The swine (the animal senses alone, of whatever animal you please), does not see the truth, but only a little glimpse of it, as inadequate as the particular grass-blade under your feet would be if you were to offer it as the reality of the whole vegetable world. All facts depend on other facts; each fact depends on other surrounding facts. So, when you come to investigate what this fact really is you see extending on all sides of it long series of relations. The fact taken out of these relations would be no fact at all.

The principle, the law of the fact, states what is true under all circumstances. Midway between facts and principles are *typical facts*; these are what art uses. The typical fact is one so complete that it illustrates almost all of the phases of the law or principle. Each fact gives some phases of the law, but not all, and is therefore defective. The typical fact should contain all phases.

Art in giving to facts the form of types makes for us a series of permanent facts. These facts of art do not have such historic reality as the particular events or individuals have, but a deeper one, inasmuch as they present for us a more correct general impression. Shakspeare's historical plays give us an account of the development and growth of the English nation from a mere dependency of France and Rome to a mighty nation, with Protestantism and a powerful House of Commons. No history yet written shows us the essentials—the typical facts—like these historical plays of Shakspeare. So, too, a novel of Charles Kingsley, or of Walter Scott, may give us the true picture of an historic epoch, while the historian may be far from adequate.

Remembering this reflection upon the nature of facts (which represent only passing phases), principles (which represent the eternal forms of created things) and typical facts (which are facts so modified as to make them as nearly as possible to be complete realizations of principles—such as to contain all the phases of realization that would get realized in a vast multitude of ordinary facts), let us turn our special attention this time to architecture.

Referring to the classification of the special arts, we remember that architecture stands at the basis—being the lowest when we consider power of expressing what is spiritual in its nature. Above it stand sculpture, painting, music and poetry. Architecture is the least ideal of the arts, for it requires actual greatness of extent in space to produce its effect, while sculpture can produce powerful effects with comparatively small magnitudes, and painting can represent much greater space-magnitudes by *perspective*, without requiring more than an insignificant bit of mere surface. A Mont Blanc could be painted on one's thumb nail. Music uses no space, but only time, for its material, and becomes more ideal than painting. Finally, poetry uses the word for its material. The word is the product of reason; mere sound is invested with meaning and the meaning is not a mere appeal to feeling, as is the case with musical tones, but each word is such only for the activity of thought. Unless the meaning of the word is conceived in the mind it remains only a sound.

We must also refer to the distinction already made between the Oriental, Classic, and Christian phases of art—called Symbolic, Classic and Romantic. These distinctions will make themselves valid within the sphere of each one of the special arts.

Symbolic architecture presents us the spectacle of a struggle in which the principle of form, of freedom, of spiritual aspiration is suppressed and subordinated by matter.

The principle of matter is gravity. In the pyramid, one sees a structure in which gravity has done its work. The material has assumed the form of a heap. Proportion and harmony—rational principles—have a very faint adumbration in the pyramid or tumulus. In the proper architecture of the Egyptians, in their temples, with the rows of sphinxes, in their Memnon statues, one discovers a sublime grandeur but no clearness of self-conscious reason. Christ has not revealed to that nation the divine-human nature of God, and the Egyptian worships animal forms for gods. His architecture suggests the wandering of the human soul through the gate of death, upward to association with deities, or downward to the animal forms in which it will be born again if it does not use aright the present life.

In India we find architecture struggling under the load of a bewildering variety which it can not subordinate to a unity without destroying its individuality—the general form of the temple having no harmony with the elements of which it is composed. The temples excavated from the rock under the mountain fill the beholder with the oppressive feeling which the spectacle of human nature, crushed to the earth, inspires. Man seems to be nothing and nature everything.

With the Greeks, there prevails an extravagant thirst for individual freedom, which may be expressed by freedom in the body. Freedom of body takes the form of gracefulness. Greek architecture celebrates the same principle of freedom. The ideal within attains mastery over matter, and matter, instead of oppressing it, yields to it and is its instrument or vehicle for adequate expression.

The tendency upwards symbolizes the spiritual. The counter-tendency is that of gravity which would reduce all to the level of the ground. The temple exhibits the struggle between these two tendencies. In order that the struggle may become visible, the support must be isolated and not be merely a solid wall: thus the column makes its appearance. The Doric, Ionic, or Corinthian column will have a capital on its top showing by its swelling or yielding curves the effect of the weight that it supports in the superincumbent roof, and also its strength, which is sufficient to bear up the roof without losing its proportion and harmony. It tells us that the roof is no crushing weight, but only an occasion of graceful curves, in which it preserves symmetry and self-poise. It is everywhere the same in Greek art; serenity is expressed by a so-called "classic repose," which is this exhibition of calmness and self-control under opposing weight or power. There appears an equipoise, resulting from this capacity to use opposition as an occasion for the display of spiritual might. The obstacle seems to be there solely for the purpose of aiding the expression of the spiritual.

In Romantic architecture we find the overpowering importance of what is spiritual expressed. Boundless aspiration, the struggle for the immaterial and invisible, as in the "Transfiguration" of Raphael, is the dominant principle.

The basilica was the court of justice for the Greek or the Roman, and the first Christian churches were modified basilicas. What formed a colonnade around a court-yard was made a colonnade supporting a lofty roof which covered the court entirely, and thus formed what is called the nave of the church. At the end, or near it, was the transept which made the ground-plan of the church a cross, the symbol of the Savior. At first the churches used a style which employed the Roman arch resting upon the columns, and over the intersection of the nave and transept built up a dome, and sometimes repeated the dome over two or more of the arms of the cross. The dome is nothing but a completed arch. Turn the arch on all sides and it forms a dome. The arch and its complete form in the dome consti-

tutes the peculiarly Roman principle in architecture, as the columns supporting a low-pitched roof constitute the Greek principle. The Pantheon is the Roman type, while the Parthenon, or the temple of Theseus, is the Greek type of architecture. The dome is peculiarly a structure which symbolizes the subordination of the members of the community to the state. Each stone in the arch supports all the others, and is in turn supported by all the others. Each stone is thus relatively the keystone for the rest. It is so in the dome; and, besides, the dome symbolizes the sky which is over all, and sheds its rain alike on all, and on all lets fall its golden sunshine. The Pantheon at Rome furnished room for all the gods alike. There should be no supreme god, but all should be honored alike.

Now, this principle of indifference which treats all alike, is a proper principle for the state, but not for religion. Christianity, at the height of its expression of its peculiar principle in architecture, therefore, developed a form of architecture that more adequately bodied forth its principle, and, indeed, offered almost a complete contrast to the classic principle of Greece and Rome.

In the Gothic, or pointed style of architecture, we have a purely Romantic type of soul expressed. Boundless aspiration for what was above, contempt for the flesh, belief in the nugatoriness of material things, and faith in the substantiality of spiritual things, all this is portrayed by every line of Gothic architecture. While Greek architecture manifests the fact that matter possesses gravity, and that the earth furnishes support for all, Gothic tells us that the support is above. It is not the floor that supports the pillars, but the pillars support the floor and draw it up—they pull instead of push. The pillars seem to depend from the roof rather than to support the roof. The roof seems drawn up by the attractions from the heavens. The sharp points over the windows and doors, the sharp roofs, and, above all, the steeples ascending like holy flames from altars toward the sky—all that pertains to the Gothic cathedral gives the lie to Greek art and to Oriental art which exhibits the earth as the substantial and upholding. The ground-plan of a cross was formed by the nave and transept, and the altar was placed at the junction of the two arms of the cross; this, too, symbolizes the two-fold nature of man as revealed by Christianity: there is the earthly, fleshly nature, crossed by the other, the spiritual nature. We must crucify our finite natures and thereby realize our spiritual natures. So we have a cross within us, in fact human nature is symbolized by a cross. Then this idea presented in the cross as the ground-plan is repeated over and over throughout the entire structure of the Gothic cathedral. In front there points to the sky a spire, giving to the façade the appearance of an index finger—pointing to the heavens. Or, if there are two spires, they remind us of the two hands as elevated in prayer. Then there is the suggestion of the Trinity; the three crosses on Calvary, the three doors or portals in the façade, the three parts to each window, the three aisles (the nave and two side-aisles, sometimes with duplicated side-aisles, making five), the peaked roof with its two side-spires making the same symbol. The form called the baldichino, or canopy, placed over the altar, with its three pointed rooflets, is the type of all the ornamentation of the pure Gothic. On every point above there is a cross, made usually in the form of the cross-flower, or finial. All along the sloping sides of the pointed arch there is the ornamental foliage of the cross, and within the windows and over the doors the trefoil appears, itself a symbol of the Trinity and of the cross. The tracery in relief which covers the walls and pillars is in this form. The flying buttresses of the more noble specimens of Gothic cathedrals are manifestations of the upward tendency of the outer walls which not only indicate that tendency by their tracery and pointed arch windows,

but by streaming up like aspiring flames or plants, and joining the upward tendency of the central walls.

For the study of Gothic architecture, get some views of the Cologne Cathedral, outside and interior. The Amiens cathedral is very much like it. The two furnish the most perfect types of Gothic. Get pictures of the cathedrals at Rheims, Chartres. For a less advanced type, take Notre Dame, of Paris, and Westminster Abbey. Take York and Canterbury and Chester cathedrals for the English style. Take St. Paul's, of London, and St. Peter's, of Rome, for the later phase of transition from Roman to Gothic. The Romanesque and the Norman style is more under the influence of the Classic, in that it uses the arch without pointing it. The Pantheon of Paris gives further illustration of this Roman influence. The Madeleine of Paris is good for the outside arrangement of a Greek temple. But get pictures of the Parthenon and temple of Jupiter Olympus; of the Pantheon at Rome. Get Saint Sophia at Constantinople, and Saint Marks of Venice, for the earlier stages of Christian modification of Roman architecture. One should own the pictures of the cathedral at Rouen and the cathedral at Burgos.

[See John P. Soule's catalogue, 338 Washington street, Boston, for excellent views of these cathedrals, and at moderate prices.]

THE BOOK OF GOVERNMENT.

I.

Government is an institution of God. "The powers that be are ordained of God;" that is to say, it is God's will that man should have government. It is God's will that man should live in a social civilized state. To this end government is necessary.

The object of government is to secure justice to the governed. Men are under obligation to have the kind of government best adapted to secure that end.

Governments are usually classed as Monarchies, Aristocracies, and Republics.

A monarchy may be absolute, when all power is possessed by the monarch, or limited, when the power of the monarch is limited by constitution or usages.

Monarchy may be hereditary, or elective. Experience has shown that the former is preferable to the latter.

Aristocracy, a government in the hands of the nobles, has been found to be the worst form of government.

A republican government receives its powers from the people, and is responsible to the people for the exercise of those powers.

That is the best form of government which is best adapted to secure justice to a people. The same form is not adapted to every state of society. A people may be in such an intellectual and moral condition as to render an absolute monarchy—despotism—necessary. For them despotism would be the best government. Such a people would be under obligation to have despotism.

Men living in civil society constitute the state: Government is the organ of the state, and derives its powers from the state; that is, from the people. The people are under obligation to give the government such powers as are best adapted to secure justice—good government. The people can not confer upon government the power to do that which is unjust—wrong. Justice is the grand constitutional law of the universe. It is the fundamental principle of all governments—divine and human.

Government, as has been said, is a divine institution. It does not originate with man. It is not a voluntary institution. Men are not subjects of government because they have agreed to be subjects. They were created subjects of government, and they are under obligations to have such

a government as is in accordance with the will of God. It is the duty of every one to obey the government unless its enactments come in conflict with the laws of God. In that case we are to obey God rather than man. No human law can nullify God's law. Legislators may frame iniquity into a law; but it is iniquity still. Human legislation can not change the physical laws of nature; much less can it change the moral laws of God.

Who is to judge whether a law is in conflict with the law of God? Every man must decide for himself, as every man must give an account of himself unto God.

It may be asked, "Will not this lead to anarchy? One man might think that one law was in conflict with the law of God, and refuse to obey it; and another might think the same of another law, and refuse to obey it. Would there not be an end to all obedience, and an end to government?" By no means. Suppose government lays a tax for what you regard as an unlawful object—a war-tax. You think it is contrary to God's will. You refuse to pay the tax. The collector seizes and sells some of your property. You make no resistance, but suffer what you regard as a wrong.

Again, suppose that government commands you to worship an idol. You refuse, and are cast into prison. You do not shoot down the officer who arrests you: you submit to the penalty. There is nothing in your conduct in either case that leads to anarchy.

If every one made forcible resistance to every law that he deemed wrong, the case would be different. The difficulty which has arisen in some men's minds is the result of confounding forcible resistance to the government with a refusal to render obedience.

There may be circumstances justifying forcible resistance to government, and the overthrow of the government. There is what is called the right of revolution. To justify a resort to revolution, the oppression must be very great, well-nigh intolerable, and the prospect of success must be good. An unsuccessful attempt at revolution would only increase the evils sought to be removed.

Liberty is the result of law. Man is a moral being, and has under no circumstances a right to do wrong. If a law forbids him to do wrong, it does not abridge his liberty. All the liberty a man can ask is liberty to do right. If laws forbid him to do wrong, and allow him to do right, they do not interfere with his liberty. He needs one thing more: he needs to be protected from wrong doing on the part of others. A perfectly wise system of law would forbid that which is wrong, and permit that which is right. Such a system perfectly executed would protect every one from wrong doing on the part of others. Every one would thus have freedom to do right, and security against wrong. This would be the perfection of liberty. The perfection of law would result in the perfection of liberty.

II.

Previous to the Revolution, all the colonies had governments consisting of a Governor, usually appointed by the King; a Council appointed by the royal authority; and Representatives chosen by the people. The colonial governments were thus modeled after the English government, which consists of the King, Lords, and Commons. The colonial legislators had very limited powers. The Governor had a veto on all their proceedings. The English government thought to content the colonists with the forms of legislation while it retained in its own hands all real power. They wrought better than they knew. They educated the people in the use of legislative forms, which was of great service when, after the Declaration of Independence, power came into their hands.

The first Continental Congress consisted of delegates from the different colonies. They met in Philadelphia,

September 4, 1774. They published a Declaration of Rights, and addresses to the people of England and the King, setting forth their grievances and their claims for redress.

The second Colonial Congress assembled in Philadelphia, in May, 1775. This Congress took measures for raising an army, and appointed Washington Commander-in-Chief; and on the 4th of July, 1776, declared independence of Great Britain. This Congress assumed the powers of a national government. The necessities of the case justified the assumption, and it was sanctioned by the tacit consent and cordial coöperation of the people of the states. It assumed such powers as were necessary to the carrying on of the war. Its acts took the form of recommendations to the states, which immediately after the Declaration of Independence formed state governments.

This assumption of power by Congress was intended to be temporary. A committee was appointed to prepare "Articles of Confederation" which, when adopted by the legislatures of all the states, should form a bond of union between the states.

It was some time before the articles prepared by the committee were agreed upon in Congress, and still longer before all the state legislatures authorized their Delegates in Congress to ratify them in behalf of the state. Thus the articles did not become binding till March, 1781, nearly five years after the Declaration of Independence. The government exercised by the Continental Congress up to that time was the Revolutionary Government.

By the Articles of Confederation each state was to retain all powers except those "expressly delegated to the United States in Congress assembled." Each state could send not fewer than two nor more than seven delegates to Congress—each state to maintain its own delegates, and to have one vote in Congress. Very inadequate powers were given to Congress. It could neither pay taxes nor raise troops. It could simply agree that certain sums were needed, and that a certain number of troops ought to be raised, and could apportion the sums and the troops among the states. If the states did not see fit to furnish the money or the troops, Congress had no coercive power in the matter. To exercise these and similar powers the assent of nine states was necessary.

The grand defect of the government of the Confederation was its want of power. After some years' experience of its defects, Washington wrote: "The Confederation seems to me to be little more than a shadow without a substance; and Congress a nugatory body, their ordinances being little attended to."

The defects of the Confederation were more fully developed after the war had closed—the stimulus of danger being removed. The treaties made by Congress were disregarded by some of the states, the requisition for money received no attention; public credit was prostrated; dissensions sprang up between the states, and the acts of Congress were treated with utter neglect. In view of the discouraging prospect, Washington was led to express his fear lest it should be a subject for "regret that so much blood and treasure have been lavished for no purpose, that so many sufferings have been encountered without compensation, and that so many sacrifices have been made in vain."

III.

Many of the leading patriots of the day saw the necessity of a stronger government. Most prominent among those who led the way to the formation of the present Constitution were Alexander Hamilton and James Madison. Owing to the efforts of these and other patriots, a convention of delegates from all the states assembled in Philadelphia. This convention, known as the Federal Convention, opened May 25, 1787. The whole number of delegates was fifty-five.

Rhode Island was not represented. The ablest men of the country were there—Washington, Hamilton, Madison, Franklin, King, Sherman, Ellsworth, Wilson, Pinckney, Livingston, Morris, Dickinson, and others scarcely less distinguished for talents and public services. No convention in ancient or modern times embodied a larger amount of talent, patriotism, and wisdom.

Washington was chosen President. It was voted that the debates should be kept secret. Madison, at the close of each day, made a record of the proceedings of the Convention. After his death the record was published by order of Congress, and thus we have a full and accurate account of the proceedings of the Convention in forming the Constitution.

The majority of the members of the Convention came together with the purpose of amending the Articles of Confederation, which was confessedly a league between the states. Under the lead of Madison, Hamilton, and of those whose views agreed with theirs, the opinions of the majority were changed, and the first resolution adopted was: "Resolved, That a national government ought to be established, with a supreme legislative, executive, and judiciary."

They then proceeded to the work of forming such a government; but it was a work of great difficulty. There were those who thought that the Convention in so doing was transcending its powers. On the 15th of June, Mr. Patterson, of New Jersey, proposed a plan for a revision of the Articles of Confederation. The two plans were now fairly before the Convention. The one proposed the establishment of a National Government, the other proposed the amendment of the Articles of Confederation. After a debate of four days, it was voted to adhere to the plan for forming a National Government. Seven states—Massachusetts, Connecticut, Pennsylvania, Virginia, North Carolina, South Carolina, and Georgia, voted for the National plan. Three states, New York, New Jersey, and Delaware, voted for the league plan. The vote of Maryland was divided. Yates and Lansing, delegates with Hamilton from New York, cast the vote of the State. Hamilton was strongly for the National plan.

From this time onward the Convention gave their time to the formation of the Constitution. The difficulties were great, so great that Washington said in a letter to a friend, "I almost despair of seeing a favorable issue to the proceedings of the Convention, and do therefore regret that I have had any agency in the business."

But the patriots persevered, and on the 17th of September, 1787, the Constitution was finished, and received the signatures of all the members of the Convention except Randolph, Mason, and Gerry. Probably not a single member was fully satisfied with it; yet, with the above-named exceptions, it received their signatures and support as the best that could be obtained.

When the Constitution was published, it was attacked by many, and by some of the purest patriots of the day—among them Patrick Henry. Messrs. Hamilton, Jay, and Madison wrote a series of articles explaining and defending the Constitution. These newspaper articles were subsequently published in a volume called "The Federalist." It constitutes a very valuable commentary on the Constitution. One of the most prominent objections urged was that the members of the Federal Convention had transcended their powers—that instead of amending the league, they had formed the plan of the National Government. This objection was strongly urged by Patrick Henry. He especially objected to the expression of the preamble, "We, the people of the United States," instead of "We, the States."

The defenders of the Constitution admitted the fact that they had departed from the league system, and insisted on the necessity of a National Government.

The Constitution was laid before conventions chosen by the

people of each state to ratify or to reject it. Delaware, New Jersey, and Georgia adopted it unanimously; Pennsylvania, Maryland and South Carolina, by large majorities; Massachusetts, New York and Virginia, by small majorities; North Carolina rejected it, and Rhode Island refused to call a convention to consider the question of adoption.

In 1788 Washington was unanimously elected President, and John Adams Vice-President. Congress assembled at New York. As soon as provision was made by law for the appointment of heads of departments, Jefferson was appointed Secretary of State; Hamilton, Secretary of the Treasury; Knox, Secretary of War, and John Randolph, Attorney General. The Government was thus fully organized, and its beneficial effects were seen in the increasing prosperity of the country.

IV.

Experience has shown that every government should have three departments, one to make laws, another to interpret and apply them, and another to execute them. The division of the powers of government into legislative, judicial, and executive, is favorable to good government.

The legislative power of the United States Government is vested in Congress, which is composed of the House of Representatives and the Senate. The Congress of the Confederation consisted of one house. Two are better, as a question is likely to be more thoroughly considered when it is discussed by two separate bodies. The hasty act of one house may be corrected by the other house.

Representatives are chosen by the people of the several states. The number chosen is in proportion to the population of the state, though, by a provision of the Constitution, each state must have at least one Representative, however small may be its population.

A Representative must be twenty-five years old, and an inhabitant of the state from which he is chosen. If of foreign birth, he must have been by naturalization a citizen of the United States for seven years. Representatives are chosen for two years.

In case a vacancy occurs in the representation of any state, the Governor of that state may order an election to be held to fill the vacancy.

The states are divided into districts, and custom requires that the Representative be a resident of the district for which he is chosen; but the Constitution simply requires that he be an inhabitant of the state.

The House of Representatives chooses the Speaker or presiding officer, and makes its own rules of proceeding. When two or more persons claim to be elected from the same district, the House decides who is entitled to a seat.

The Senate is composed of two Senators chosen from each state, chosen by the Legislatures of the states. A Senator must be thirty years old, and a resident of the state for which he is chosen, and must have been for nine years a citizen of the United States. The Senators are chosen for six years.

That the Senate may always have Senators of experience in it, the members of the first Senate chosen were divided by lot into three classes—the first class to go out of office at the end of two years, the second class at the end of four years, and the third class at the end of six years. In case of a vacancy, the Governor of the state appoints one to act as Senator till the legislature meets. The Senate shares with the House of Representatives the law-making powers, and besides has other important duties to perform. Treaties made by the President require to be approved by the Senate—also his appointments to office. The Vice-President is the presiding officer of the Senate, and when there is a tie, has the casting vote.

The power of impeachment is vested in the House of Rep-

representatives; the power of trying persons impeached is vested in the Senate. Impeachment by the House of Representatives is similar to an indictment by the Grand Jury. It is an affirmation that there is sufficient evidence against a man to justify his trial.

When the President is impeached, the Chief-Justice presides, as the Vice-President may be supposed to have an interest in the conviction and removal of the President.

If impeached and convicted, the subject may be removed from office, and may be declared incapable of holding any office of profit or trust under the United States; but one can not be imprisoned or put to death for political offences. If the impeached person has violated the laws of the land, he may be tried by the courts, and, if convicted, must suffer the legal penalty.

V.

The Congress of the United States was modelled after the Parliament of Great Britain. The legislative power of Great Britain is vested in the House of Commons and the House of Lords. The members of the House of Commons are elected by the people, and serve for seven years unless Parliament is sooner dissolved by the King. The House of Lords consists of the hereditary peers of England, certain representative peers of Scotland and Ireland, and the English Bishops. Hence the expression, "The Lords temporal and spiritual."

The Commons choose the Speaker subject to the approval of the King. The Lord Chancellor presides in the House of Lords. His seat is called the Woolsack. Hence "to be elevated to the Woolsack" is to be appointed Lord High Chancellor of England.

All bills for revenue must originate in the House of Commons. The Lords can not amend such bills, but must pass or reject them as they come from the Commons. It is thus in the power of the Commons to extort concessions from the Lords by a rider on a money bill. The Lords must pass or reject both the bill and the rider. To reject it may be to cut off supplies, and stop the wheels of government.

Members of the House of Commons seldom serve for seven years. When a majority of the Commons are opposed to the policy of the ministers, either a dissolution of Parliament or the resignation of the ministers takes place. If in the opinion of the ministers the public sentiment of the nation is in their favor, they will advise the King to dissolve Parliament, and order a new election. If the new Parliament is found to be opposed to their views, they resign, and new ministers take their places.

New members may be added to the House of Lords by the King. By the English Constitution, the King is the fountain of honor. He can raise a Commoner to any grade of the nobility.

In former times, titles of nobility were conferred on the favorites of the King. Now they are usually conferred as the reward of eminent services.

It often happens that measures approved by the Commons are thrown out by the Lords. In extreme cases, the government has resorted to the creation of additional peers sufficient to carry the measure. Usually the threat of so doing has caused the Lords to allow the measure to pass.

The mode of passing laws in Parliament and in Congress is similar. In both cases, bills for revenue must originate in the Lower House. With this exception, bills may be introduced into either House. If a bill has been read three times in one House, and passed by that House, it is sent to the other House. If passed in like manner by that House, it is sent to the President. If he gives it his signature, it becomes a law. If he disapproves it, he returns it with his objections to the House in which it originated. If afterwards the bill is passed by two-thirds of both Houses, it

becomes a law without the signature of the President. The President has thus a qualified veto. The King of England has an absolute veto; but the power has not been exercised for more than one hundred years.

Congress has power to lay and collect taxes for the payment of debts, and to provide for the public defence and general welfare. It has power to lay direct and indirect taxes. It may lay a tax on imported goods, and on goods manufactured in the country, or it may lay a tax on each person in proportion to the property he possesses. The taxes are termed direct and indirect. A direct tax is the most just: an indirect tax is more willingly paid because it forms a part of the price of the article purchased. The people know when they pay a direct tax: they do not know when they pay an indirect tax.

A tax on imports is called a tariff. A tariff may have revenue for its object, or it may have for its object the protection of domestic industry against foreign competition. The question has been raised: "Has Congress power to lay a tax for protection?" The question has been decided in the affirmative. The wisdom of so doing is another and open question.

The power to declare war is vested in Congress. The power to make peace is given to the President and Senate.

In England the King has power to declare war and to make peace; but he can have no means of carrying on war unless the means are furnished by Parliament, and a bill for that purpose must originate in the House of Commons. The King will not declare war unless he is sure of the support of Parliament, and when the Commons wish a war to end, they can, by withdrawing supplies, compel the King to make peace. The war power is thus really in the House of Commons.

VI.

Congress has power to regulate commerce with foreign nations, and among the several states. The want of this power by the Congress of the Confederation prevented uniform regulations. If each state could make such regulations as to foreign trade as it chose, regulations would differ, and the country as a whole would not be able to maintain its rightful position among commercial nations.

As it is the recognized policy of the country to admit immigrants to the rights of citizenship, it was proper to confer on Congress the power to establish a uniform rule of naturalization.

Congress has power to pass bankrupt laws—that is, laws absolving the debtor from the legal obligation to pay his debts. If such laws are proper, they should be uniform throughout the United States, which could not be the case if the power was not confined to Congress.

The states pass insolvent laws; but they can release the debtor from the payment of those debts only which were contracted subsequently to the passage of the law.

Congress has power to coin money, and regulate the value thereof, and of foreign coin, and to fix the standard of weights and measures.

The power to establish postoffices and post roads is necessary to a uniform system throughout the states, and is hence vested in Congress.

The framers of the Constitution were careful to withhold powers the exercise of which might prove injurious to liberty. The suspension of the writ of *habeas corpus* is forbidden, except in cases of rebellion and invasion. The Constitution does not say by whom it may be suspended in case of rebellion. President Lincoln suspended it during the late rebellion, and Congress subsequently sanctioned the act.

No money can be drawn from the treasury of the United States, except in accordance with appropriations made by Congress. No tax can be laid on articles exported from any

state, and no preference can be given by any regulation of commerce or revenue to the ports of one state over another.

The states are prohibited from forming any alliances; from authorizing privateering; from coining money; from issuing treasury notes to circulate as money.

They are also prohibited from making anything but gold and silver coin a legal tender in the payment of debts. The Constitution does not prohibit Congress from making anything but gold and silver coin a legal tender; but it does not authorize it. The constitutionality of the act making the notes of the United States a legal tender may be fairly questioned. The states are prohibited from passing any bill of attainder—that is, a bill declaring a man guilty without a trial by law. They are also prohibited from passing an *ex post facto* law—that is, a law making an act criminal or unlawful which was performed before the passage of the law, and from passing any law impairing the obligation of contracts. This last provision has been found to be a very important one.

Congress can make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Religious freedom is thus guaranteed by the fundamental law of the land. The freedom of the press and the right of petition are in like manner guaranteed. It also provides that no person shall be deprived of life, liberty, or property without due process of law.

VII.

The duty of the executive is to execute the laws. Experience has shown that a single is better than a plural executive. When the executive power is vested in two or more persons, there is a divided responsibility. The executive power is vested by the Constitution in a President chosen by the people for four years. He must be thirty-five years old, and a native of the United States.

It was thought that a shorter term of office would not allow one to carry out a well-matured system of policy, and that a longer term was undesirable in view of the fact that the long continued possession of power tends to abuse. The President may be re-elected as many times as the people choose. No one has ever been re-elected but once.

The President is chosen by electors chosen by the people of each state. Each state is entitled to as many electors as it has Representatives and Senators in Congress. They meet in their respective states on the same day, and cast their votes for President and Vice-President. The votes are sent to Washington, and are opened and counted by the Vice-President in presence of both houses of Congress. The persons having a majority of all the votes are declared elected President and Vice-President.

In case no person has a majority of the electoral votes for President, the choice devolves upon the House of Representatives. The vote is taken by states, each state having one vote.

In case there is no choice of Vice-President by the electors, the election devolves upon the Senate.

In case of the death or disability of the President, the Vice-President performs the duties of the President. In case there is no Vice-President, the president of the Senate *pro tempore* acts as President. If there is no President *pro tempore*, the Speaker of the House of Representatives acts as President.

The President may be removed from office by impeachment. Only one President has been impeached. He was acquitted by the Senate.

The plan of electing the President by Electors instead of the direct vote of the people, has not met the expectations of those who formed it. The framers of the Constitution thought that the Electors would select a man for President,

and that they would be better qualified to make the selection than the people at large.

The President, with the advice and consent of the Senate, appoints all the important officers of the national government. An appointment made by the President during the recess of Congress holds good till the close of the succeeding session.

The Constitution is silent as to the power of removal from office. From the commencement of the government, the power has been exercised by the President. The question was discussed in Congress during the first administration of Washington. Madison and other leading men thought that the power of removal ought to rest with the President. At the same time they agreed that removal for partisan purposes would subject him to impeachment. The maxim, "to the victors belong the spoils" had not then been adopted.

The President has power to make treaties with the advice and consent of the Senate. When a treaty has been negotiated, it is laid before the Senate. If the Senate approve it, and the President sign it, it becomes a part of the "supreme law of the land." When the Senate has approved a treaty, the President may, if he chooses, withhold his signature.

If the stipulations of the treaty require an appropriation by Congress, that appropriation must be made. The House of Representatives have no right to sit in judgment on the treaty before making the required appropriation.

The President is Commander-in-Chief of the army and navy of the United States, and of the militia of the several states when called into the actual service of the United States. This gives to the President great power; but he is bound to exercise it in accordance with the Constitution and the laws.

VIII.

The executive power of the British government is vested in the King. The maxim, "the King never dies," means that the office is never vacant. When the occupant of the throne dies, the hereditary successor is at once clothed with all the powers of royalty.

The power of the King is wielded by ministers appointed by him, and holding office during his pleasure. He sends for some one, and requests him to form an administration, that is, to select men for the different executive departments. The person thus commissioned to form an administration is called the Prime Minister.

He selects for himself an office, commonly that of first Lord of the Treasury, and distributes the other offices among his associates. These constitute the ministry.

It is a maxim of the British Constitution that "the King can do no wrong." The responsibility of all executive acts rests with the ministry. A minister can not plead the command of the King as an excuse for an illegal act. The minister is personally responsible.

If a member of the House of Commons accepts a ministerial office, he thereby vacates his seat in the House. He may, however, be re-elected, and thus be a minister and a member of the House of Commons at the same time. In our government, one can not hold an executive office and be a Member of Congress.

In theory, the ministers hold office at the will of the King; in practice, they hold office at the will of the people as expressed by the action of the House of Commons. If the measures proposed by the ministers do not receive the support of a majority of the Commons, they either resign or advise the king to dissolve Parliament, and order a new election. They will do this, if they believe that a majority of the new Parliament will support their measures. If they are not confident of this result, they will resign at once, and

the King will send for some one to form a new administration. The ministry changes as different parties secure majorities in the House of Commons.

The executive of Great Britain is thus more under the control of the legislative department than is the executive of the United States. The administration must have a working majority in the House of Commons or resign.

The King is commander-in-chief of the army and navy. All military and naval officers are appointed by him—that is, by the ministers acting in his name.

The King appoints the judges of the courts, the foreign ministers, and, as head of the national or established church, the bishops.

The King appoints persons members of the Privy Council, a Council distinct from the cabinet. The Privy Council have charge of matters relating to colonies and navigation. Our fathers appealed to the King in Council, that is, the Privy Council.

IX.

The framers of the Constitution were duly impressed with the importance of an able and independent national judiciary. It provides that "The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish."

Congress has established three national courts, viz: the Supreme Court, the Circuit Courts, and the District Courts.

The Supreme Court consists of a Chief Justice and eight Justices, any six of whom constitute a quorum. It holds one term each year at Washington. The term begins on the second Monday in October. It is occupied chiefly in hearing and deciding cases on appeal from other courts. A suit can originate in the Supreme Court only in cases affecting ambassadors, other public ministers, and consuls, and those in which a state shall be a party. In these cases, it is said to have original jurisdiction.

The United States are divided into nine judicial circuits. For each circuit a judge is appointed. They are called *Circuit Judges*. They reside and hold courts in their respective circuits. Each Justice of the Supreme Court must attend at least one term of a Circuit Court in every period of two years.

The United States are also divided into fifty-eight districts. To each district a District Judge is appointed, except that the States of Alabama, Mississippi, South Carolina and Tennessee, have each one District Judge. The District Courts are held by the District Judges.

The officers of the national courts besides the judges are, the Attorney General, the District Attorneys, the Marshals, and the Clerks. The Attorney General conducts all suits in the Supreme Court in which the United States are concerned. He is also a member of the Cabinet, and gives his advice and opinions upon questions of law when required by the President, or the heads of departments.

The District Attorneys are the attorneys for the government, in the inferior courts. The duties of the Marshal are similar to those of the Sheriff in the state courts. The Clerk has the custody of the seal and records of the court, and signs and seals all processes and records of the proceedings and judgments of the court.

The judges of all the United States Courts are appointed by the President with the consent of the Senate, and hold office during good behavior. The provision of the Constitution relating to the judicial tenure of office received the assent of every member of the Federal Convention. This tenure secures the independence of the judge. If he is faithful to his trust, no earthly power can remove him from office. Further provision is made for his independence by that clause of the Constitution which declares that his

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compensation shall not be diminished during his continuance in office.

John Jay was the first Chief Justice of the United States, and discharged the duties of the office with signal ability. On his resignation, Oliver Ellsworth was appointed. He was succeeded by John Marshall, who held the office for thirty-five years. His judicial decisions were quoted with respect in the highest courts of Great Britain.

The Supreme Court is the final interpreter of the Constitution. If a law is passed which is supposed to be unconstitutional, and a case relating to that law is brought before the Court, its decision is final. If it declares the law unconstitutional, it becomes null and void. If a state law is in conflict with the Constitution of the United States, the Supreme Court will declare it null and void, and from its decision there is no appeal.

Each state has its state courts. From these, in many cases, appeals may be made to the courts of the United States. The Supreme Court has frequently exercised appellate jurisdiction in cases brought from state tribunals.

X.

The members of the Federal Convention resolved to form a national government, and they executed the resolve. The preamble declares that the people of the United States ordained and established the Constitution. It declares that "this Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding."

The passage expresses as strongly as words can express the supremacy of the national government. It is entirely inconsistent with the theory of Mr. John C. Calhoun, that the Constitution was a league of sovereign states; that each state was the judge of infractions of the Constitution, and measures of redress. According to that theory, if any state thinks that the Constitution has been violated by a law of Congress, it is at liberty to nullify that law, or to withdraw from the Union.

In 1832 South Carolina declared the tariff to be unconstitutional, and declared it null and void within the limits of the State. President Jackson issued a proclamation setting forth the supremacy of the Constitution, and declaring that the Constitution must be preserved. The vigorous measures preparatory to the forcible execution of the laws, led South Carolina to accept the compromise offered by Mr. Clay in Congress, and to withdraw her nullifying ordinance.

It is absurd to speak of the states constituting the Union as sovereign states. Sovereign power is supreme power. A sovereign state is one which possesses sovereign or supreme power. No state in the Union possesses this power. The Constitution and laws of every state must be in accordance with the Constitution and laws of the United States.

There are various specific acts which the states are prohibited from doing. No state has power "to enter into any treaty, alliance, or confederation; grant letters of marque or reprisal; coin money; emit bills of credit; make any thing but gold and silver coin a tender in payment of debts; pass any bill of attainder, or *ex post facto* law, or law impairing the obligation of contracts, or grant any title of nobility." These are acts which sovereign states are competent to perform. The states of the Union are restrained from performing them. They are therefore not sovereign states. It is true that they retain the powers not given to the national government by the Constitution, but that Constitution, and the laws made in pursuance thereof, are the supreme law of the land.

The Calhoun view of the Constitution was first brought forward and advocated by Senator Hayne, of South Carolina. Mr. Webster's reply to Hayne gave him the title of "Defender of the Constitution." Subsequently Mr. Calhoun advocated his nullifying view in the Senate, and was replied to by Mr. Webster.

When the Constitution was first made public, it met with great opposition, on the ground that it gave the national government power over the states, required that their constitution and laws should be conformed to the Constitution and laws of the United States. The friends and framers of the Constitution admitted the fact that the government was not a league of sovereign states, and showed the wisdom and necessity of the restriction made by the Constitution. The Constitution was ordained and established by the people of the United States. The power that ordained is the only power that can abrogate or change it. If changed or abolished it must be done by the people acting in a constitutional way.

The British Constitution is not a written document. It consists of a series of usages which have been for many generations recognized as the fundamental law of the land. It is the growth of centuries. Its leading provisions are as clearly understood as are those of the Constitution of the United States.

XI.

The Constitution may receive amendments in two ways. Congress may, by a vote of two-thirds of both houses, propose amendments to the Constitution; and if the proposed amendments are ratified by the Legislatures of three-fourths of the states, they become a part of the Constitution. This is the mode in which all amendments have been made.

On the application of the legislatures of two-thirds of the states, Congress is required to call a convention for proposing amendments. These may be ratified by the legislatures of the states, or by conventions in three-fourths thereof. If so ratified they form a part of the Constitution.

During the first Congress, many amendments were proposed to the Constitution. Ten of these were laid before the legislatures of the states and ratified by them.

Subsequently five additional amendments were made, one declaring that a state is not suable in the United States Courts by an individual; one altering the mode of choosing the President, and three relating to slavery, and matters connected with the results of the rebellion.

When the Constitution went into operation, Rhode Island and North Carolina did not belong to the United States. They were isolated sovereign states. They did not hold that position long. They adopted the Constitution, and thus the thirteen states were united under the Constitution.

When the Revolutionary War began, and the prospects of reconciliation became clouded, the states proceeded to form state constitutions. New Jersey had formed and adopted a constitution two days before the Declaration of Independence. It contained a provision by which it became null and void in case a reconciliation with the mother country took place. In a short time all the states formed constitutions except Connecticut and Rhode Island. Those states continued to use their charters—Connecticut till 1818, and Rhode Island till 1842.

The Constitution makes provision for the admission of new states. A territory, when it has a sufficient number of inhabitants, forms a constitution, and applies to Congress for admission to the Union. Congress has power to reject the application if it deems the reasons for so doing sufficient. No state can be formed within the jurisdiction of any other state, or by the junction of two or more states, without the consent of Congress, and of the legislatures of the states concerned.

The first new state formed after the adoption of the Federal Constitution was Vermont. It was admitted to the Union in 1791.

Missouri was admitted to the Union in 1820. Her constitution sanctioned slavery. A large majority of the members of the free states were opposed to admitting her with that constitution. A dissolution of the Union was threatened. The struggle was finally ended by a compromise known as the Missouri Compromise. By this Compromise Missouri was admitted as a slaveholding state; but it was stipulated that slavery should never be established in any states formed in future from land lying north of latitude 36°, 30'.

This Compromise was repealed in 1854. The repeal was one of the series of acts on the part of the South designed to make slavery national.

The constitutions of the states are similar to the Constitution of the United States, and, of course, similar to one another. In all, the powers are divided into legislative, judicial, and executive. The legislative power is vested in two houses, and the mode of passing laws is similar to that pursued by the Congress of the United States.

All the states are divided into counties except South Carolina, which is divided into districts; and Louisiana, which is divided into parishes. In each county there is a county seat where inferior courts are held. In the state of New York, the Board of Supervisors elected by the township, form sort of a county legislature,—that is, they have certain legislative powers relating to the county.

In the New England states, New York, and some other states, each county is divided into townships having certain political powers. The inhabitants meet annually in "town meeting," and elect town officers, and make regulations in regard to local matters.

The township system has an important influence in the political education of the people. Townships furnish examples of pure democracies. The people meet and choose officers and make regulations, that is, enact laws for governing the township. Every citizen acts as a legislator. He becomes acquainted, to some extent, with the forms of transacting business, and with the responsibilities which rest upon him as a member of the body politic.*

XII.

The subject of African slavery was several times before the Federal Convention. Provisions relating to slavery were necessary; but it will be observed that the word slavery or slave is not found in the Constitution. It was excluded by design. It was thought that slavery would ere long come to an end. Mr. Madison remarked that he wanted no word in the Constitution which implied that there could be property in man.

When the apportionment of representatives was under consideration, the Southern states insisted that, in determining the population, the slaves should be counted as well as the whites. The free states insisted that freemen only should be counted. The result was a compromise, by which all the whites and three-fifths of the slaves (called other persons), should be counted in fixing the basis of representation. By that provision the slave states had, previous to the rebellion, a larger number of representatives than the free states, that is, in proportion to the free population.

When the question of giving Congress power to abolish the African slave trade was before the Convention, an earnest debate arose. Some of the leading Southern statesmen were for giving Congress power to abolish the trade at once. Some few wished to withhold the power altogether. It was finally agreed that Congress should not have power to prohibit it before the year 1808. This provision was carried by

*Science of Government, p. 217.

the aid of New England votes. If all the Delegates from the free states had voted with Mr. Madison and his associates, the power to abolish slavery would have been given to Congress without restriction.

It has been estimated that 300,000 slaves were imported between the time of the formation of the Constitution and 1808, when its abolition by a previous act of Congress took place.

Provision was also made for the return of fugitive slaves. The Constitution required that persons held to service or labor in one state by the laws thereof, escaping into another state, shall be delivered up on the claim of the party to whom such service shall be due.

A law was passed by Congress which required the claimant or slave-owner to prove, before a competent magistrate, that the fugitive was his slave according to the laws of the state from whence he came. If satisfactory proof was furnished, the magistrate remanded the fugitive to slavery.

This law awakened very little opposition at the North, and was quietly submitted to. The Constitution required a fugitive slave law, and the one enacted was as unexceptionable as a law meeting the requirements of the Constitution could be.

It is said that a Vermont judge required evidence from a slave-holder which he was unable to furnish. A slave was caught by his master in Vermont, and brought before the judge, full proof was offered of the fact that the fugitive was the slave of the man who claimed him. The claimant waited for the decision of the judge. "I'm not satisfied," said the judge, "that you own that man."

The slave-holder stated the points of evidence, and asked if they had not been substantiated. "Yes," said the judge, "your points are made out, but I'm not satisfied that you own that man."

"What will satisfy your honor?" asked the slave-holder.

"A bill of sale from Almighty God!" said the judge.

The agitation of the slavery question by the friends of emancipation caused the enactment of a new and much more stringent fugitive slave law. The enactment was made during Mr. Fillmore's administration. It authorized the slave-catcher to call on any citizen to assist him in catching his slave, and a refusal subjected the citizen to fine and imprisonment. This law tended to increase the opposition to slavery at the North, and to hasten the events that put an end to it. The thirteenth amendment to the Constitution declares, "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

XIII.

The first Congress under the Constitution met in New York, May, 1779. Madison was a member of the House of Representatives. The most important measures which occupied the attention of Congress were proposed by Mr. Hamilton, as Secretary of the Treasury. His first efforts were for the restoration of the public credit. Certificates of indebtedness on the part of the United States had been sold for two and sixpence on the pound. Hamilton proposed to pay the face value of all outstanding evidences of the debt of the United States. Great opposition to this was made by many members of Congress, but Hamilton's views prevailed. The next question was, to whom should the debt be paid? The holder of the certificate paid perhaps two and sixpence on the pound. It was thought that he ought not to receive twenty shillings for what he paid only two and sixpence. It was proposed that the holder should be paid what it cost him, and that the remainder should be paid to the original holder—the person to whom it was issued. This was found to be impracticable. In many cases the certifi-

cates had passed through many hands at varying prices. It was finally ordered that holders of the certificates, corresponding to what we call bonds, should be paid in full, principal and interest. It is quite probable that some persons, foreseeing what would come to pass, bought up the certificates at low prices and thus made fortunes.

The next measure of Hamilton was in relation to the state debts. The United States were in debt, and each of the states was in debt for expenses connected with the War of Independence. A law assuming the state debts by the United States was passed. These measures established the credit of the United States and of the several states.

The next financial measure of Hamilton was the establishing by Congress of a national bank. The bank was chartered with a capital of \$10,000,000. Its opposers in Congress questioned the constitutionality of the act. When the bill was laid before Washington, he required the opinion of his Cabinet in writing, as the Constitution authorized him to do. Hamilton and Knox gave their advice in favor of the bill, Jefferson and Randolph against it. Washington gave it his signature and it became a law.

The charter expired by limitation during Madison's administration. A bill chartering a new bank was passed by Congress, and vetoed by Mr. Madison. A few years later a new bank was chartered and received his signature. The new bank had a much larger capital than the old one, and had branches in every important city in the Union. Its charter expired during Jackson's administration. Great efforts were made to renew the charter, and bills for that purpose were passed by both houses of Congress. They were vetoed by President Jackson. Speeches for and against the constitutionality of a national bank were made by the most eminent statesmen of the nation. The question has been before the Supreme Court and decided in the affirmative.

When the question with respect to the adoption of the Constitution was before the people, the friends of the Constitution were called Federalists, and the opposers of the Constitution were called anti-federalists. A number of the anti-Federalists were elected members of the first Congress, and opposed the measures of Hamilton.

During the first Congress, though the friends of Hamilton and Jefferson were generally opposed to one another, yet two parties could not be said to exist. When subsequently an opposition to Washington's administration was formed under the lead of Jefferson, the opposition took the name of Democrats, while the friends of the administration retained the name of Federalists.

XIV.

A nation is composed of individuals. Each individual is a moral being, and subject to the law of rectitude. Hence a nation is subject to the law of rectitude.

The intercourse of nations must be regulated by certain rules. The rules which regulate the intercourse of nations constitute international law. That law should consist of rules prescribed by justice. It does consist of rules which have received the assent of all the nations of Christendom. The usages with respect to national intercourse recognized by all Christian nations form what is termed the Law of Nations, or International Law. They are supported by the public sentiment of nations. There is no international tribunal for adjudicating cases arising under international law. Each nation must judge for itself with respect to violations of that law; the remedy in case of violation is war.

International law regards all nations as equal with respect to rights, whatever may be their differences in extent of territory, power, cultivation, or form of government. Each nation is regarded as independent of all other nations. No other nation has a right to interfere with its domestic concerns so long as its action does not injuriously affect other

nations. This is called the doctrine of non-intervention.

One nation is not to judge as to the legitimacy of the government of another nation. It is bound to recognize the existing government as for the time being the lawful government, no matter by what means it came into power.

A nation has exclusive jurisdiction over all its territory, including the rivers and lakes lying wholly within it, and the adjoining sea to the extent of a marine league from the shore.

The open sea is the common property of all nations. Each nation has exclusive jurisdiction over its vessels on the high seas.

When a river separates two countries, the dividing line runs along the center of the channel. Both nations have the right to navigate its waters.

Foreigners resident in a country are subject to its laws. They can claim protection and justice, though they are not entitled to all the privileges of citizens. If oppressed, the country to which they owe allegiance may demand and secure redress.

A state of war renders all trading between the citizens of the nations at war unlawful.

In case of an invasion, private persons making no resistance are not to be molested, and private property is not to be confiscated. This recognized principle of international law has been often violated.

An enemy's property at sea is liable to capture and confiscation. It may be captured by national ships of war, or by private vessels commissioned by the government. These are called privateers. When a privateer has made a capture, it must be condemned, that is, declared to be a lawful capture before it becomes the property of the captor. Privateering, though authorized by international law, is liable to great abuse.

Neutral nations may carry on their ordinary commerce unmolested, with the exception that they must not deal in articles contraband of war. All warlike stores and articles directly auxiliary to warlike purposes are contraband.

Neutrals must not trade with blockaded ports. An attempt to do so subjects the vessel and cargo to confiscation. A port is blockaded when an adequate force is stationed near it. Neutral vessels in port when the blockade is declared, are allowed to depart with goods previously purchased.

Ambassadors are not subject to the jurisdiction of the country to which they are sent. This immunity is necessary to their complete independence. If an ambassador abuses his privileges the government may demand his recall, or may require him to leave the country.

Some specimens of the provisions made for the regulation of national intercourse have thus been given. As nations make progress in civilization and moral culture, the rules of national intercourse will be more accurately conformed to the dictates of justice.*

[End of Required Reading for March.]

* See Science of Government, p. 220.

INFLUENCE.

But ah! earth will not be the same
As tho' our paths had never lain
Within its narrow bounds!
For earth still feels the power of those
Now silent in their sweet repose,
Beneath the daisied mounds.

And it remains for us to say,
If good, or evil, shall have sway
When we shall be no more.
For what-e'er wave is set
To moving, in Life's ocean, yet
Will surely reach the shore.

THE NEW EDUCATIONS.

The old educations have been many. The Jews taught their children trades and the law. The Greeks first sought to develop strength, then beauty of body, then beauty of mind by the study of poetry. The Romans begun where the Greeks did; paused a briefer time in the physical sphere, and more generally cultivated their youth by eloquence and poetry. A decade of centuries later men were seeking physical mastery again by means of horses, lances and an impenetrable fort of steel built around each individual. Half a decade of centuries later and the nations are at Euclid, Homer, Virgil, Horace and the orators again. Are we to make the same round with the same dismal end as a finality? All the civilizations have begun by development of physical strength, have continued through elegance, and ended in effeminacy trodden down and supplanted by some barbaric strength.

We have been going on the same road. The influence of our schools has been against labor that God saw was the best training for the race; their natural product has been clerks, drummers, bookkeepers and office-seekers. If a boy trained in the public schools should desire to become a workman with his hands, or a girl show an anxiety to understand the chemistry that changes crude material into best human food, or what to do if her brother should burn his hand, or her mother falter for a day from her place at the head of the household, they would be regarded as anomalies over which the schools had no power.

It is one of the most hopeful signs of our times that we are trying with fair success to shun the mistakes of the buried nations, and to acquire physical training without being sent back to the primary school of barbarism. Barbarism is not training of physical powers, but only coming into a condition of strength which may be trained. The training at present has two objects in view; first for the exercises of handicraft, and second for mere development. It recognized that man is a two-fold being, with parts so delicately related that both must co-operate for highest results. Hence there can not be the best mental success without excellent physical ability.

This kind of training in Europe has almost exclusively had reference to the first of these ends, viz: The learning of trades. It is a little singular that far-off Russia should have led the world in the matter of trade schools. The results of their education has astonished the nations at international expositions. These schools now pervade civilization. Belgium has schools for weaving; France for silks and laces; Switzerland, for watches and toys; Bohemia, for glass-making, and Austria, twenty-eight for weaving, three for lace making, and over forty others for various industries; of course, the pupils are taught related branches—drawing, geometry, physics, singing, etc.

In America, also, the efforts to develop men more symmetrically by manual education have taken the two-fold direction alluded to. But the education for trades has been nearly confined to reform schools and houses of refuge, while other schools seek instruction rather than construction; seek development of mind by means of the hand. Any student of the universe as a means of development, as the primary school for the larger and eternal life that is to follow, must be impressed that that development must come from a close examination of things. Every tree, flower, bit of rock, soil, breath of air or gleam of light is an unsolved mystery. The fact that the whole race has been set to labor is significant. It means that men should be brought into actual contact with things, and that there are lessons enough in these daily contacts of the humblest laborer to last him for this life time.

The close observer finds more surprises at the greatness of

thoughtful laborers than he does among would-be statesmen. The prodigies of wisdom that fill McDonalds' Works are from the lowliest classes, and God is always calling his heroes from them, and using the weak things of this world to confound the mighty.

Do we really remember how much any physical accomplishment signifies; to shoot well with a rifle, handle a pencil or needle, blow a flute or touch thirty notes a second, perfectly observant of time, chord and spiritual expression? Many seem to think it a mistake that we were put in bodies at all. But it is the highest wisdom. We were given certain inalienable tools, eyes, hands, etc., that with them we might make more tools, with which to pulverize the granite mountains, set the iron flowing in limpid rivers, harden it into steel, trample the rough seas to smooth paths, and use the swift lightning for a post-horse.

The ridiculous schoolmen turned from things to ideas: discussed how many thousand angels could dance on a needle point without jostling each other, while all this world's forces were lying dormant, and the world's progress was only backward. It has often been argued whether man could think without words; in this world at least he can not think much without things. The Psalmist thought it a punishment fit to follow treachery to God that his right hand should forget its cunning. Many do not know that it is treachery to God's plans that their right hands never had any cunning. It has been an astonishment to many that each generation of leaders in the cities comes from the country. It is largely due to the fact that the education by things and tools is superior to that by ideas alone.

The reform methods began in Boston. There are schools without text books; educating the power of observation—or rather with the world for a text book. Then come annexes for elementary instruction in the use of the hammer, saw, square, chisel and plane. One hundred and twenty hours' instruction will enable them to produce better results than the ordinary apprentice after two years' work. It seems a little thing to teach how to strike square blows on a given point, to saw to a line at various angles, make mortise and tenon fit exactly, drive nails in all positions without hitting your own; but many a man can learn conic sections easier and with much less educational result.

It is now earnestly recommended by the best educators that such an annex for developing mind by manual education be associated with every school house. It certainly should be with every home. What is needed is to associate thought with work and work with thought, and then every hour of a whole life is a new development. Much has been written in favor of the kindergarten for children before they can read. More ought to be written in favor of a mannergarten for them all the rest of their lives.

Experience in the Clark University, in Atlanta, Georgia, has proved that tools are essential for the best quickening of mind, and that a boy who sleeps over the multiplication table as an abstraction, is vitally alert in calculating the amount of square feet in the floor or the price of weatherboarding on the shop where he works; that a boy who barely knows one end of a hoe from another becomes an acute observer of forms after practicing drafting for even a few lessons.

It is generally believed that the three "estates of the realm" are Queen, Lords, and Commons. Whatever may be meant by the phrase now, it was clear that this was not the original meaning. The Collect for the fifth of November in the old prayer books speaks of "the King; and the three estates of the realm of England assembled in Parliament." The meaning evidently was: 1. The Lords Spiritual; 2. The Lords Temporal; 3. The Commons. As the word "realm" means a "a kingdom, a state, a region," it is clear that the king or queen can not be a part of it.

ALEXANDER HAMILTON.*

I.

LADIES AND GENTLEMEN:—Revolutions, like all other social phenomena, are evolved out of preëxisting conditions. They spring from the action of antecedent forces. When these forces are present the revolution follows as naturally and inevitably as a conflagration bursts forth from the impact of heat with combustibles. In the seemingly irregular course of human society certain tendencies appear; they gather head; they become confluent with other tendencies of a like or contradictory nature; they break the barriers which are imposed to restrain them, and sweep away the political outlines of the past. It is thus that the old forms of society are uprooted, that old institutions are prostrated in the dust, and that old customs are destroyed. Without the antecedent forces, no revolution can exist, any more than an uncaused phenomenon can be found in physical nature. With the preëxisting conditions, the revolution is as sure to appear as the sun is to rise, or the tides to follow the moon. It must be understood as a primary truth that the political cataclysms and social disturbances of mankind occur in obedience to a law which prevails alike in the plant, the animal, and the man—the law of progress by evolution, involving the destruction of the old form by the undergrowth of the new.

While it is true that revolutions result from antecedent conditions; while it is true that the general character of a revolution will be determined by the nature of the forces which produce it, it is also true that the particular aspect of the struggle, the peculiar bias and direction of the event, will be traceable in a large measure to the *personal agency* of the men by whom the revolution is directed. Leadership is a necessary part and parcel of every social conflict; and the quality of this leadership determines in no small degree the nature and result of the struggle. This is the point of view, indeed, from which man as an individual seems to exercise the largest influence on the destinies of his race. In a revolution man, as man, becomes colossal. He seems to others, and perhaps to himself, to be a creator of the events among which he moves and acts. The powerful impress of his form and fatherhood is stamped upon the features of the age and transmitted to the generations following. In the stormy period of revolt and dissolution, human society receives the impress of the master spirit and bears it forward forever.

Thus it may be seen that general causes, extending back through the centuries, springing from diverse races in different quarters of the globe, and drifting hitherward from the ages past join at last with personal agency and co-operate with the individual wills of men in producing the critical epochs in human history.

In the Sepoy Rebellion of 1857, the hereditary impulses of Brahminism, transmitted for thousands of years; the influence of the Hindoo astrologers in predicting that the return of the Sumbut, 1914, which was completed in the year of the outbreak, would end the domination of Great Britain in India; and the peculiar character of Indian society, fixed by the traditions of centuries—all fretting against the regularity of British discipline and the stubborn precision of the provincial government, were the general causes which produced the outbreak and converted rebellion into revolution. But the personal character of the audacious private, Mungul Pandey; of Nana Sahib, Rajah of Bithoor; of the King of Delhi, and of the ferocious princess of Jhansi, were the personal forces which gave to the rebellion its peculiar character, converting revolt into ruin, and local mutiny into universal massacre.

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It would be easy to show that the preëminence of Spain in the fifteenth century was traceable to the superiority of the Visigothic constitution and laws adopted eight hundred years before, at the great councils of Toledo. It would also be easy to show that the prevalence of the spirit of political freedom of the Low Countries was traceable to the predominance of free institutions planted there by the Teutonic tribes, and to the great number of walled towns and chartered cities which, dotting the face of the country, became the nuclei of political agitation; and it would be easy to show that it was the confluence of these two adverse currents in the tides of civilization which caused the revolt of the Netherlands and gave to history one of its most heroic episodes. But it was the personal character and will of the silent Prince of Orange, of Olden Barneveldt, of Count Egmont and Count Horn, and of Maurice of Nassau, that impressed upon the contest its peculiar features of grandeur, turned revolt into reform, and contributed to the annals of mankind the story of the Dutch Republic.

In that great struggle of the seventeenth century, which temporarily overthrew the institutions of England, dethroned and beheaded the king, upheaved the foundations of the monarchy, and revolutionized the social order, we see the action of antecedents older than the Stuart kings, older than the house of Tudor, older than Runnymede, older than England itself. But the immediate character of the conflict, its grandeur and its folly, were determined by the personal prowess, the will, the persistence, and the indomitable heroism of Cromwell and Pym, of Milton and Hampden, of Hugh Peters and Sir Henry Vane.

Likewise in the terrible regeneration of France we behold on the one side the action of forces whose roots, piercing the lethargy of preceding centuries, struck down into the soil of feudalism, taking hold of the house of Capet, twining about all the traditions of legitimacy, and fastening at last on the pretensions of mediæval Rome; while on the other side we see the impulses of democratic opinion, born perhaps in the free cities of the twelfth century, spreading gradually among the people, incorporated by the Encyclopedists in the new French philosophy, springing in little jets of flame through the pages of Rousseau and Voltaire, and finally bursting forth in a tempest of purifying fire. But the peculiar character of the conflict—its violence, its ruinous excesses, its madness, its frenzy, bravado and defiance of heaven and earth, its glory and grandeur and blood, were traceable to the will and purpose and power of Condorcet and Roland, of Mirabeau and Danton, of Robespierre and Marat, of Demouriez and Bonaparte.

It is thus that the local and limited influence of man, combining with the general tides of causation which pulsate through all times and conditions, becomes a factor in the history of his own and succeeding ages. He is a special cause attached to the side of a larger cause and coöperating with it in directing and controlling the events of his epoch. He is the individual atom in the tides of fate—the personal impulse in the general destinies of the world.

The American Revolution was one of the most heroic events in the history of mankind. It was not lacking in any element of glory. Whether considered with reference to the general causes which produced it, or viewed with respect to the personal agency by which it was accomplished, the struggle of our fathers for liberty suffers not by comparison with the grandest conflicts of ancient or modern times. The motives which those great men might justly plead for breaking their allegiance to the British crown and organizing a rebellion; the patient self-restraint with which they bore for fifteen years a series of aggressions and outrages which they knew to be utterly subversive of the liberties of Englishmen; the calmness with which they proceeded from step to step in the attempted maintenance of

their rights by reason; the readiness with which they opened their hearts to entertain the new angels of liberty; the backward look which they cast through sighs and tears at their abandoned loyalty to England; the fiery zeal and brave resolve with which at last they drew their swords, trampled in mire and blood the hated banner of St. George, and raised a new flag in the sight of the nations; the personal character and genius of the men who did it—their loyal devotion to principle, their fidelity, their courage, their lofty purpose and unsullied patriotism—all conspire to stamp the struggle with the impress of immortal grandeur.

In their ragged regimentals

Stood the old continentals,

Yielding not.

When the grenadiers went lungeing,

And like hail fell the plunging

Cannon shot;

When the files

Of the Isles,

From the smoky night encampment, bore the banner

Of the rampant

Unicorn,

And grummer, grummer, grummer rolled the roll of

the drummer.

Through the morn!

Let us for a brief space consider what the American Revolution really was. Let us determine, if we may, something of the nature and causes of the great event, and learn thereby its true place in history. Thus shall we be able more fully to appreciate the personal part which the men of our heroic age contributed to the glory of their own and the welfare of after times.

When, in the fifth century, the barbarians burst in upon the Roman Empire of the West and destroyed it, they were under the leadership of military chieftains. These savage leaders believed themselves, and were believed to be, the offspring of the gods of the North—descendants of Woden and Thor. The half Latinized Keltic populations of the Provinces were quickly reduced to serfdom. They were no match for the Teutonic warriors. These chiefs and their followers, coming out of the cheerless woods of the North, found little to admire in the city life of the Romans. They preferred rather to seek for their new abodes the fastnesses of the rocks and the solitudes of the forest. It thus came to pass that in all the country districts of Europe the institutions of feudalism sprang naturally out of the conditions consequent upon the barbarian invasion. In the cities and towns were the remains of old urban activities. Here the municipal system of the Romans was not extinguished. Here was perpetuated the tradition of the glory and the grandeur of the empire. Here the bishops and priests of the papal see labored assiduously to keep alive the remembrance of that great power under whose shadow they had found refuge and strength. And so with perpetual iteration they poured into the ears of the magistrates and barons the story of the grandeur and renown of that mighty dominion which, under the sanction of heaven, had combined in itself all the elements of legitimate authority.

Here, ladies and gentlemen, are the materials out of which has been builded the vast structure called *European Monarchy*. I can not elaborate. I can only call your attention to the fact that these elements of monarchy were fused in the fiery heats of the Crusades, when all Europe, peasant and lord, serf and nobleman, priest and king, flung themselves with blind fanaticism against the defilers of the holy places of the East. Since that event monarchy has been the central feature in the physiognomy of the West. From the twelfth to the eighteenth century monarchical institutions became the be-all and the end-all of Europe. The annals of the European states became the annals of their kings. In Germany, under Sigismund and Maximilian

I; in Spain, under Ferdinand and Isabella; in France, under Louis XI; and in England, under the Plantagenets and Tudors—everywhere the institution of monarchy grew into a power and grandeur unknown since the decadence of the Roman empire. Let us then inquire what this thing called monarchy really was.

1. European monarchy was a colossal edition of feudal chieftainship. The king was simply a suzerain on a gigantic scale. Whatever of arrogance and pride and self-will the baronial warrior of the eleventh century felt in his castle halls, that, the typical European king of the seventeenth and eighteenth centuries assumed in grander style in his palace and court. It implied a prince lifted immeasurably above his subjects. It implied a people without political rights, dependent for life and liberty upon the pleasure of the king—peasants and serfs whose property might be taken at will, whose lives might be exposed in lawless wars, whose bodies might be used or abused, whose minds might be rightfully kept in the clouds of perpetual night.

2. Monarchy was the embodiment of ecclesiastical domination over secular society. The king was either the head of the church or its obedient servant. The bishops, for their own good, told the monarch that his right to be king came down out of the skies; that he was by the will of heaven born a prince; that his authority was by the grace of God, and that his person was sacred both by the fact of his royal birth and by the manipulation of the priest on the day of coronation. Thus was the arrogance of the feudal baron bound up with the presumption of the ecclesiastical bigot in the person of the king.

3. As a necessary prop and stay of the system stood a graduated order of nobility: dukes who could touch the hem of the royal garment; marquises who could touch the hem of the duke; knights who could touch the hem of the marquis; lords who could touch the hem of the knight; esquires who could touch the hem of his lordship.

4. As a necessary prop and stay of the graduated nobility stood the principle of primogeniture. For it was manifest that the splendors and virtues of royalty and its dependent orders could never be maintained if the blood in which its glory dwelt was allowed, according to nature's plan, to diffuse and spread into a multitude of vulgar kinsmen.

5. As a necessary prop and stay of the law of primogeniture was the doctrine of entails, by which landed estates and all similar properties should tend to concentrate in certain lines of descent, and thereby be maintained in perpetual solidarity. Not only should the first-born receive the titles and nobility of the father, but he should in like manner inherit the estates to the exclusion of collateral heirs.

6. As to the methods of government, the king should not be hampered by constitutional limitations. Ministers and parliaments were not needed except to carry out the sovereign's mandates; and popular assemblies, in addition to being the hot-beds of sedition, were an impediment to government and a menace to civil authority.

7. The people existed for the king's pleasure; the world was made for the king to act in; and heaven was originally designed for the king's abode.

Such was the incubus. Sometimes the people struggled to throw it off. In England they struck down the dragon, but he arose and crushed their bones. Under William III, there was a brief spasm of Whig virtue, but with the accession of the Hanoverian blockheads the old methods came back; the Georges adopted the maxims of the Jacobites, and the dog returned to his vomit.

Now, it was against this whole monstrous thing, this whole system of despotic rule, against its principles, against its spirit, against its pretensions, against its tendencies, against its sham methods and bad essence—that our fathers of the Revolution raised the arm of rebellion. This was the

thing they hurled down and destroyed. Grand insurrection! Glorious sight to see those scattered American colonists, few, penniless, unequipped, smite the brass gods of the Middle Ages, tear away the trappings of tradition and challenge the Past to mortal combat! Our fathers were heroes.

The other day I saw in the top chamber of Bunker Hill monument two of the four old six-pounders belonging to Massachusetts at the outbreak of the struggle. They are even as battered pop-guns, but, oh! there were men behind them in the days of '76! It was a brave battle, and that is a true thing which Bancroft says when he declares that the report of the rifle of the youthful Washington, as it rang out among the bushes of Great Meadows, on that May morning in 1754 has awakened an echo which shall never cease to reverberate until the ancient bulwarks of Catholic legitimacy shall be thrown down in all the earth.

The American Revolution, like all other political crises of the sort, had two aspects or phases. The first was the phase of *destruction*, in which the governmental theories of the Middle Ages were attacked and destroyed. The second was the phase of *construction*, in which a new type of government was erected on the site of the abolished edifice. As a destroying force the revolution swept into oblivion the political traditions of several centuries. As a constructive energy it brought in a vast and promising experiment of political reform. As a destructive agent it seized the old theory of politics by the throat and crushed it to the earth. As a constructive force it reared the American Constitution, established the indissoluble Union of the States, and absolutely reversed the old theory of human government by making the people the rightful source of power, and reducing the political rulers of mankind to the place of public servants. I repeat it, that, taken all in all, it was the most momentous struggle ever recorded in the annals of the world.

I desire, then, to review the personal agencies which influenced the Revolution and gave to it its grandeur.

First of all there was Washington. He was the balance-wheel of the conflict. He was neither a destroyer nor a builder. He was more of a builder than he was a destroyer. His was the consciousness in which the destructive and constructive forces of the Revolution joined their issues. He was a conservator of force. By the destroyers he was made general-in-chief; by the builders he was made President. If I must tell you the truth, I must say that the destroyers did not like him—distrusted him. If I must speak plainly, I must say that the builders regarded him as their agent and organ rather than as their leader. It was in his broad and conservative nature that the conflicting tides settled to a calm after the battle had been fought and won. It was within the circle of his influence that that strange compromise called the Constitution of the United States became a possibility. It was by the preponderance of his influence that the builders carried their compromise to the people and secured its adoption as the fundamental law of the land. Across his cabinet table the angry surf of the constructive and destructive forces of the Revolution broke in a line of perpetual foam.

At the head of the destroyers stood Jefferson, the two Adamases, Paine, Franklin, and Henry. Of these men, with a slight exception in the case of John Adams and a larger exception in the case of Franklin, not one had the slightest particle of constructive talent. They, and those whom they led, were destroyers pure and simple. They were revolutionists in the first intent. They were levelers and democrats in the old Greek sense of the word. On the pedestal of the statue of Samuel Adams in one of the squares of Boston, is this legend: "He was the organizer of the Revolution." It is certain he never organized anything else!

Let me speak plainly of these great and glorious men. Take Jefferson and Paine. In both of them the aggressive and radical energies of the democratic instinct ran rampant. They were riotous and uproarious in their democracy. They gloried in it. They believed that only one thing was good, and that was to destroy. To them the existing order was deceitful above all things, and desperately wicked. So they laid the axe at the root of the tree and said: "Let us cut it up, trunk and branches." Whether any other tree should ever grow there, they cared not so much as a fig. Whether the goodness of fecund nature should rear a palm in the waste or send up thickets of thorns and cactus to cover the spot desolated by their energies, they neither knew nor cared. It was enough that the old tree should be torn out by the roots. Take Patrick Henry. With all deference to the sturdy old patriot, it is but sober truth to say that he could not have constructed a political chicken-coop. And if his neighbors had shown skill in that kind of architecture, he would have considered it an insult to his country. Such men were needed in '76, but they were not needed in '87. Of the immortal fifty-six who signed the Declaration of Independence only eight were sent to the Constitutional Convention; and of these only two—Franklin and Sherman—were men of commanding influence. Hildreth says, and says truly, that the leveling democracy of '76 was absolutely unrepresented in the Convention. The destroyers were not there. The men who knocked the little brass gods of the Middle Ages on the head were gone. The revolutionists were at home trimming apple-trees in the Connecticut Valley, or setting tobacco plants on the banks of the James. The work of that destroying democracy which had fired every colony with patriotic zeal and war-like daring was done. Even Massachusetts passed by her giants and sent to the convention Gerry, Gorham, and King. The destroyers lay asleep in their tent, and the builders went forth to build.

At the head of the builders stood the Man of Destiny—one who is said by the *New Britannica*—voicing the sentiment of Europe—to have been the ablest jurist and statesman ever produced in America, and whom the *Edinburgh Review*, as long ago as 1808, declared to have possessed an extent and precision of information, a profundity of research, and an acuteness of understanding which would have done honor to the most illustrious statesman of ancient or modern times.

It is now seventy-six years since Alexander Hamilton yielded up his life. It has remained for our own day to revive his memory, and out of the logic of great events to determine his true place in history. Men are just beginning to understand and appreciate the great part which he played in the stirring drama of his times. As he recedes from us in the distance a clearer parallax is revealing to us the truly colossal grandeur of his character. Even yet we feel that his full proportion is but half seen in the shadow, and that the next generation, rather than this, will behold him in the magnificent outline of completeness.

We now see that the genius of this man has flashed through and illumined whatever is great and glorious in our national history. Just in proportion as the spirit of Hamilton has dominated our institutions, just in that degree has the ark of American civilization been taken up and borne forward in triumph. He has touched us in every crisis. When Daniel Webster poured out the flood of his tremendous argument for nationality, he was only the living oracle of the dead Hamilton. Every syllogism of that immortal plea can be reduced to a Hamiltonian maxim. When the Little Giant of the Northwest blundered across the political stage with his feet entangled in the meshes of Squatter Sovereignty he stumbled and fell among the very complications and pitfalls which Hamilton's prescience

had revealed and would have obliterated. When the immortal Lincoln put out his great hand in the shadows of doubt and agony, and groped and groped to touch some pillar of support, it was the hand of the dead Hamilton that he clasped in the darkness. When, on the afternoon of the third of July, Pickett's Virginians went on their awful charge up the slopes of Gettysburg, they met on the summit among the jagged rocks the invincible lines of blue who were there to rise victorious or never to rise at all. But it was not Meade who commanded them, nor Sickles, nor Hancock, nor Lincoln. Behind those dauntless and heroic lines—rising like a sublime shadow in the curling smoke of battle—stood the figure of Alexander Hamilton. The civil war was his conflict. Chickamauga and Chancellorsville were his anguish, and Appomattox was his triumph. When the grim-visaged and iron-hearted Lee offered the hilt of his sword to the Silent Man of Galena it was the spirit of the Disruptive Democracy doing obeisance to Hamilton.

I purpose now to note in a few brief paragraphs the principal events in Hamilton's life. He was born in the island of Nevis, one of the British West Indies, on the 11th of January, 1757. His father was a Scotch merchant, and his mother a Huguenot lady whose maiden name was Faucette. She had been first married to a physician named Lavine, with whom she lived for a short time at St. Christopher. But he soon proved to be of no good, and presently procuring a divorce, she returned to Nevis, and was married to the merchant, James Hamilton. By him she had a numerous family of whom only two sons, Thomas and Alexander, reached maturity. The latter was the younger, and bore the name of his paternal grandfather, Alexander Hamilton, of Ayrshire, Scotland.

From his father Hamilton inherited the resoluteness of the Scotch character, a certain tendency to methodical habits, and especially that deductive method of thought for which the Scotch intellect of the eighteenth century was proverbial. From his mother he drew his nobility of character, his vivacious and social disposition, his quickness of perception, his perpetual activity, his studious habit, his personal magnetism, and his genius. She died while he was yet a boy, but her manner and voice and spirit remained forever with him in memory.

After his mother's death, the lad Hamilton was given to some of her relatives and taken to the neighboring island of Santa Cruz. From the indifferent schools of the sea-port town of this island, by the close of his twelfth year, he had drawn whatever they had to give. He was then placed in the counting-house of Nicholas Cruger, and here he immediately began to display those extraordinary activities which characterized him through life. Such was his proficiency that within a year Cruger went abroad and left young Hamilton, then thirteen years of age, in sole charge of the mercantile house. He conducted the large business and extensive correspondence of the establishment with a dignity and precision which were the marvel of the port. Nor could the foreign merchants who traded with the house of Cruger know but that the letters which they received from Santa Cruz were written by the most experienced clerk in the island.

During two years Hamilton remained at the desk of the counting-house, spending his evenings in study. It was here that he laid the foundations of his great acquirements in after years. Here he learned French, which he spoke through life with the ease and elegance of the best native conversers. His principal instructor in this epoch was Dr. Hugh Knox, an Irish Presbyterian clergyman, under whom he made great headway during his stay in Santa Cruz, and by whom he was encouraged in the project of leaving the West Indies for New York. With the increase of knowledge he had grown restless. He pined for a

broader field in which his faculties might expand and his ambition be appeased. Even at the age of twelve we catch a glimpse of the spirit and power which were budding within him. In a letter to young Edward Stevens, of New York, the frank boy Hamilton pens these words of aspiration and promise: "Neddy, my ambition is prevalent so that I condemn the groveling condition of a clerk or the like, to which my fortune condemns me, and would willingly risk my life, though not my character, to exalt my station. I am confident, Ned, that my youth excludes me from any hopes of immediate preferment, nor do I desire it; but I mean to prepare the way for futurity. I'm no philosopher, you see, and may be said to build castles in the air; my folly makes me ashamed, and beg you'll conceal it; yet, Neddy, we have seen such schemes successful when the projector is constant. I shall conclude by saying, *I wish there was a war.*" Perhaps the vision of Wolfe, falling in death, but rising to immortality from the Heights of Abraham, was before the eyes of the young enthusiast; but how little did he anticipate the more glorious epoch which was so shortly to open for his panting spirit.

In August of 1772, a terrible storm came in upon the Leeward Islands. A remarkable description of it appeared in one of the local papers. The governor of Santa Cruz was astonished at the vivid details of the destruction. He sought the author, and found him in the young lad Hamilton. Arrangements were immediately made to send the youth abroad, that he might receive such education as his genius merited; and so in October of that year he left the West Indies never to return. He took passage in a vessel for Boston, and from that city proceeded at once to New York. Here he was cordially received by Dr. Rogers, Dr. Mason, and William Livingston. To these distinguished men he brought letters of introduction from his old instructor, Dr. Knox; and by Livingston, who was a retired lawyer, he was taken to a country seat near Elizabeth, New Jersey, and admitted to membership in the family. Here his brilliant faculties and fascinating address made him an immediate favorite. For some months he attended the grammar school at Elizabeth, showing the most intense application and astonishing progress. He seized and devoured all kinds of knowledge with an almost feverish hunger. It was at this period of his life that he formed the habit which he never broke, of talking to himself, saying over and over in a low tone whatever occupied his thought. As he walked he talked, and the thing which he thought was rehearsed in rapid utterance until it had taken the form of a logical proposition never to be shaken from its place.

At this time Livingston was the editor of the *American Whig*, the organ of the popular party in New York. Drs. Rogers and Mason were contributors to this paper, as was also the youthful John Jay, afterwards Livingston's son-in-law. These writers were in the habit of meeting at Livingston's house. Debating clubs and political societies abounded in the neighborhood; and the agitation which was soon to break over the land sent its premonitory thrills into every breast. In the midst of these surroundings, still immersed in his studies, Hamilton's political principles began to be shaped and fashioned.

But he was not yet ready for battle. His preparation, indeed, was but begun. By diligent use of his time he was now ready for a collegiate training. He chose Princeton; but before starting thither he drew up for himself a plan of study which, though it embraced the college curriculum, was both novel and original. On presenting himself to Dr. Witherspoon, then president of Princeton, he made a written request that he might be allowed to adopt his own course and be admitted to all classes which his attainments would justify, with permission to advance from class to class with as much rapidity as his exertions would enable

him to do. The sedate Witherspoon, acting after the manner of men, declared the request incompatible with the rules of the institution, and so young Hamilton was turned away. He at once returned to King's College in the city of New York, renewed his application to Dr. Cooper, the president, and was admitted on his own terms. It must be confessed that for a delicate stripling of fifteen years thus to trifle with the almighty powers of learning was a piece of great audacity.

For two years Hamilton remained at Columbia, applying himself with a diligence and zeal rarely witnessed. History, metaphysics, languages, politics, poetry, economics—everything was devoured with the hunger of genius. His memoranda show that "Cudworth's Intellectual System," "Hobbes's Dialogues," "Bacon's Essays," "Montesquieu's Spirit of Laws," "Rousseau's *Emilius*," "Demosthenes' Orations," and "Aristotle's Politics," were now his favorite books. With these he was not only familiar, but in them had a mastery not often attained even in veteran scholarship.

[TO BE CONTINUED.]

VOICES OF THE FRAMINGHAM BELLS.

"Eternity—Righteousness—Charity."

List afar the mellow chiming,
Floating o'er the waters blue!
'Tis the sweet-voiced bells are calling
To the grove of green Lakeview.
Lovely in its summer glory
With its shadowy, leafy dome,
Is the spacious forest temple
Whither listening thousands come,
Where is spread a banquet royal
For the eager, waiting throng,
Where the soul is thrilled, uplifted,
By the power of sacred song.

Hallowed days and blessed teachings
In this templed grove are given,
Seeming with their pure light shining,
Like an open door of Heaven.
From our daily level lifted,
To this sacred Tabor height,
We behold a glorious future,
Life is robed in purer light.

Oft as dawns each day in beauty
Oft as evening shadows fall,
Sound the bells in silver chorus,
With their triune mystic call.
Voices full of holy meaning—
Echoes from Eternity—
Touch the chord of Righteousness,
Wake sweet tones of Charity.

When the golden day is ended,
All in full, rich lessons given,
And the tender benediction
Falls like words of peace from Heaven,
Through this grand cathedral pealing,
Wake the three-voiced bells again,
Give response to holy teaching
With a solemn, sweet Amen.

Laden with the grapes of Eschol,
To our varied work we go,
With a loftier, earnest purpose
Well to serve, to learn, to do.
Still my spirit lists the voices,
Chiming ever peacefully,
Silver bells of "Righteousness—
Charity—Eternity."

LAVENGRO.

A DREAM OR DRAMA; OR, A SCHOLAR, A GYPSY,
A PRIEST.

CHAPTER XVIII.

By the month of October I began to see very clearly that it was impossible that our connection should prove of long duration; yet, in the event of my leaving the big man, what other resource had I—another publisher? But what had I to offer? There were my ballads, my Ab Gwilym, but then I thought of Taggart and his snuff, his pinch of snuff. However, I determined to see what could be done, so I took my ballads under my arm, and went to various publishers: some took snuff, others did not, but none took my ballads or Ab Gwilym, they would not even look at them. One asked me if I had anything else—he was a snuff-taker—I said yes; and going home returned with my translation of the German novel to which I have before alluded. After keeping it for a fortnight, he returned it to me on my visiting him, and, taking a pinch of snuff, told me it would not do. There were marks of snuff on the outside of the manuscript, which was a roll of paper bound with red tape, but there were no marks of snuff on the interior of the manuscript, from which I concluded that he had never opened it.

I had often heard of one Glorious John, who lived at the western end of the town; on consulting Taggart, he told me that it was possible that Glorious John would publish my ballads and Ab Gwilym, that is, said he, taking a pinch of snuff, provided you can see him; so I went to the house where Glorious John resided, and a glorious house it was, but could not see Glorious John—I called a dozen times, but never could see Glorious John. Twenty years after, by the greatest chance in the world, I saw Glorious John, and sure enough Glorious John published my books, but they were different books from the first; I never offered my ballads or Ab Gwilym to Glorious John. Glorious John was no snuff-taker. He asked me to dinner. Glorious John is now gone to his rest, but I—what was I going to say?—the world will never forget Glorious John.

So I returned to my last resource for the time then being—to the publisher, persevering doggedly in my labor. One day on visiting the publisher, I found him stamping with fury on certain fragments of paper.

"Sir," said he, "you know nothing of German; I have shown your translation of the first chapter of my Philosophy to several Germans: it is utterly unintelligible to them." "Did they see the Philosophy?" I replied. "They did, sir, but they did not profess to understand English." "No more do I," I replied, "if that Philosophy be English."

The publisher was furious—I was silent. To be brief, I got paid in the usual manner, and forthwith left him.

He was a clever man, but what a difference in clever men!

CHAPTER XIX.

It was past mid-winter, and I sat on London Bridge, in company with the old apple-woman: she had just returned from the other side of the bridge, to her place in the booth. This she had done after repeated conversations with me; "she liked the old place best," she said, which she would never have left but for the terror which she experienced when the boys run away with her book. So I sat with her at the old spot, one afternoon past mid-winter, reading the book, of which I had this time come to the last pages. I had observed that the old woman for some time past had shown much less anxiety about the book than she had been in the habit of doing. I was, however, not quite prepared for her offering to make me a present of it, which she did that afternoon; when, having finished it, I returned it to her, with many thanks for the pleasure and instruction I had derived from its perusal. "You may keep it, dear," said the old woman, with a sigh; "you may carry it to your lodging, and keep it for your own."

Looking at the old woman with surprise I exclaimed, "Is it possible that you are willing to part with the book which has been your source of comfort so long?"

Whereupon the old woman entered into a long history, from which I gathered that the book had become distasteful to her; she hardly ever opened it of late, she said, or if she did, it was only to shut it again; also, that other things which she had been fond of, though widely different kind, were now distasteful to her. Porter and

beef-steaks were no longer grateful to her palate, her present diet chiefly consisting of tea, and bread and butter.

"Ah," said I, "you have been ill, and when people are ill, they seldom like the things which give them pleasure when they are in health." I learned, moreover, that she slept little at night, and had all kinds of strange thoughts; that as she lay awake many things connected with her youth, which she had quite forgotten, came into her mind. There were certain words that came into her mind the night before the last, which were continually humming in her ears: I found that the words were, "Thou shalt not steal."

On inquiring where she had first heard these words, I learned that she had read them at school, in a book called the primer; to this school she had been sent by her mother, who was a poor widow, who followed the trade of apple-selling in the very spot where her daughter followed it now. It seems that the mother was a very good kind of woman, but quite ignorant of letters, the benefit of which she was willing to procure for her child; and at the school the daughter learned to read, and subsequently experienced the pleasure and benefit of letters, in being able to read the book which she found in an obscure closet of her mother's house, and which had been her principal companion and comfort for many years of her life.

But, as I have said before, she was now dissatisfied with the book, and with most other things in which she had taken pleasure; she dwelt much on the words, "Thou shalt not steal;" she had never stolen things herself, but then she had bought things which other people had stolen, and which she knew had been stolen; and her dear son had been a thief, which he perhaps would not have been but for the example which she set him in buying things from characters, as she called them, who associated with her.

On inquiring how she had become acquainted with these characters, I learned that times had gone hard with her; that she had married, but her husband had died after a long sickness, which had reduced them to great distress; that her fruit trade was not a profitable one, and that she had bought and sold things which had been stolen to support herself and her son. That for a long time she supposed there was no harm in doing so, as her book was full of entertaining tales of stealing; but she now thought that the book was a bad book, and that learning to read was a bad thing; her mother had never been able to read, but had died in peace, though poor.

So here was a woman who attributed the vices and follies of her life to being able to read; her mother, she said, who could not read, lived respectably, and died in peace; and what was the essential difference between the mother and daughter, save that the latter could read? But for her literature she might in all probability have lived respectably and honestly, like her mother, and might eventually have died in peace, which at present she could scarcely hope to do. Education had failed to produce any good in this poor woman; on the contrary, there could be little doubt that she had been injured by it. Thea was education a bad thing? Rousseau was of opinion that it was; but Rousseau was a Frenchman, at least wrote in French, and I cared not the snap of my fingers for Rousseau. But education has certainly been of benefit in some instances; well, what did that prove, but that partiality existed in the management of the affairs of the world—if education was a benefit to some, why was it not a benefit to others? Could some avoid abusing it, any more than others could avoid turning it to a profitable account? I did not see how they could; this poor simple woman found a book in her mother's closet; a book, which was a capital book for those who could turn it to the account for which it was intended; a book, from the perusal of which I felt myself wiser and better, but which was by no means suited to the intellect of this poor simple woman, who thought that it was written in praise of thieving; yet she found it, she read it, and—and I felt myself getting into a maze; what is right, thought I? what is wrong? Do I exist? Does the world exist? If it does, every action is bound up with necessity.

"Necessity!" I exclaimed, and cracked my finger joints.

"Ah, it is a bad thing," said the old woman.

"What is a bad thing?" said I.

"Why, to be poor, dear."

"You talk like a fool," said I. "riches and poverty are only different forms of necessity."

"You should not call me a fool, dear; you should not call your own mother a fool."

"You are not my mother," said I.

"Not your mother, dear?—no, no more I am; but your calling me fool put me in mind of my dear son, who often used to call me fool—and you just now looked as he sometimes did, with a blob of foam on your lip."

"After all, I don't know that you are not my mother."

"Don't you, dear? I'm glad of it; I wish you would make it out."

"How shall I make it out? who can speak from his own knowledge as to the circumstances of his birth? Besides, before attempting to establish our relationship, it would be necessary to prove that such people exist."

"What people, dear?"

"You and I."

"Lord, child, you are mad; that book has made you so."

"Don't abuse it," said I; "the book is an excellent one, that is, provided it exists."

"I wish it did not," said the old woman; "but it sha'n't long; I'll burn it, or fling it into the river—the voices of night tell me to do so."

"Tell the voices," said I, "that they talk nonsense; the book, if it exists, is a good book, it contains a deep moral; have you read it all?"

"All the funny parts, dear; all about taking things, and the manner it was done; as for the rest, I could not exactly make it out."

"Then the book is not to blame; I repeat that the book is a good book, and contains deep morality, always supposing that there is such a thing as morality, which is the same thing as supposing that there is anything at all."

"Anything at all! Why, a'n't we here on this bridge, in my booth, with my stall and my—"

"Apples and pears, baked hot, you would say—I don't know; all is a mystery, a deep question. It is a question, and probably always will be, whether there is a world, and consequently apples and pears, and, provided there be a world, whether that world be like an apple or a pear."

"Don't talk so, dear."

"I won't; we will suppose that we all exist—world, ourselves, apples, and pears: so you wish to get rid of the book?"

"Yes, dear, I wish you would take it."

"I have read it, and have no further use for it; I do not need books: in a little time, perhaps, I shall not have a place wherein to deposit myself, far less books."

"Then I will fling it into the river."

"Don't do that; here, give it me. Now what shall I do with it? you were so fond of it."

"I am so no longer."

"But how will you pass your time; what will you read?"

"I wish I had never learned to read, or if I had, that I had only read the books I saw at school: the primer or the other."

"What was the other?"

"I think they called it the Bible: all about God, and Job, and Jesus."

"Ah, I know it."

"You have read it; it is a nice book—all true?"

"True, true—I don't know what to say; but if the world be true, and not a lie, a fiction, I don't see why the Bible, as they call it, should not be true. By-the-bye, what do you call Bible in your tongue, or, indeed, book of any kind? as Bible merely means a book."

"What do I call the Bible in my language, dear?"

"Yes, the language of those who bring you things."

"The language of those who *did*, dear; they bring them now no longer. They call me a fool, as you did, dear, just now; they call kissing the Bible, which means taking a false oath, smacking calf-skin."

"That's metaphor," said I, "English, not metaphorical; what an odd language! So you would like to have a Bible—shall I buy you one?"

"I am poor, dear—no money since I left off the other trade."

"Well, then, I'll buy you one."

"No dear, no; you are poor, and may soon want the money; but if you can take me one conveniently on the sly, you know—I think you may, for, as it is a good book, I suppose there can be no harm in taking it."

"That will never do," said I, "more especially as I should be sure to be caught, not having made taking of things my trade; but I'll tell you what I'll do—try and exchange this book of yours for a Bible; who knows for what great things this same book of yours may serve?"

"Well, dear," said the old woman, "do as you please; I should like to see the—what do you call it?—Bible, and to read it, as you seem to think it true."

"Yes," said I, "seem; that is the way to express yourself in this

maze of doubt—I seem to think—these apples and pears seem to be—and here seems to be a gentleman who wants to purchase either one or the other."

A person had stopped before the apple-woman's stall, and was glancing now at the fruit, now at the old woman and myself; he wore a blue mantle, and had a kind of fur cap on his head; he was somewhat above the middle stature; his features were keen, but rather hard; there was a slight obliquity in his vision. Selecting a small apple, he gave the old woman a penny; then, after looking at me scrutinizingly for a moment, he moved from the booth in the direction of Southwark.

"Do you know who that man is?" said I to the old woman.

"No," said she, "except that he is one of my best customers: he frequently stops, takes an apple, and gives me a penny; his is the only piece of money I have taken this blessed day. I don't know him, but he has once or twice sat down in the booth with two strange-looking men—Mulattos, or Lascars, I think they call them."

CHAPTER XX.

In pursuance of my promise to the old woman, I set about procuring her a Bible with all convenient speed, placing the book which she had intrusted to me for the purpose of exchange in my pocket. I went to several shops, and asked if Bibles were to be had: I found that there were plenty. When, however, I informed the people that I came to barter, they looked blank, and declined treating with me; saying that they did not do business in that way. At last I went into a shop over the window of which I saw written, "Books bought and exchanged;" there was a smartish young fellow in the shop, with black hair and whiskers; "You exchange?" said I. "Yes," said he, "sometimes, but we prefer selling; what book do you want?" "A Bible," said I. "Ah," said he, "there's a great demand for Bibles just now; all kinds of people are becoming very pious of late," he added, grinning at me; "I am afraid I can't do business with you, more especially as the master is not at home. What book have you brought?" Taking the book out of my pocket, I placed it on the counter: the young fellow opened the book, and inspecting the title-page, burst into a loud laugh. "What do you laugh for?" said I, angrily, and half clenching my fist. "Laugh!" said the young fellow; "laugh! who could help laughing?" "I could," said I; "I see nothing to laugh at; I want to exchange this book for a Bible." "You do?" said the young fellow; "well, I dare say there are plenty who would be willing to exchange, that is, if they dared. I wish master were at home; but that would never do, either. Master's a family man, the Bibles are not mine, and master being a family man is sharp, and knows all his stock; I'd buy it of you, but, to tell you the truth, I am quite empty here," said he, pointing to his pocket; "so I am afraid we can't deal."

Whereupon looking anxiously at the young man, "What am I to do?" said I; "I really want a Bible."

"Can't you buy one?" said the young man; "have you no money?"

"Yes," said I, "I have some, but I am merely the agent of another; I come to exchange, not to buy; what am I to do?"

"I don't know," said the young man, thoughtfully laying down the book on the counter; "I don't know what you can do; I think you will find some difficulty in this bartering job; the trade are rather precise." All at once he laughed louder than before; suddenly stopping, however, he put on a very grave look. "Take my advice," he said, "there is a firm established in this neighborhood which scarcely sells any books but Bibles; they are very rich, and pride themselves on selling their books at the lowest possible price; apply to them, who knows but what they will exchange with you?"

Thereupon I demanded with some eagerness of the young man the direction to the place where he thought it possible that I might effect the exchange—which direction the young fellow cheerfully gave me, and, as I turned away, had the civility to wish me success.

I had no difficulty in finding the house to which the young fellow had directed me; it was a very large house, situated in a square; and upon the side of the house was written in large letters, "Bibles, and other religious books."

At the door of the house were two or three tumbrels, in the act of being loaded with chests, very much resembling tea-chests; one of the chests falling down, burst, and out flew, not tea, but various books, in a neat, small size, and in neat leather covers; Bibles, said I—Bibles, doubtless. I was not quite right, nor quite wrong; picking up one of the books, I looked at it for a moment, and found it to be the New Testament. "Come, young lad," said a man who stood by, in the dress of a porter, "put that book down, it is none of yours; if you want a book go in and deal for one."

Deal, thought I, deal—the man seems to know what I am coming about—and going in, I presently found myself in a very large room. Behind a counter two men stood with their backs to a splendid fire, warming themselves, for the weather was cold.

Of these men one was dressed in brown, and the other was dressed in black; both were tall men—he who was dressed in brown was thin, and had a particularly ill-natured countenance; the man dressed in black was bulky, his features were noble, but they were those of a lion.

"What is your business, young man?" said the precise personage, as I stood staring at him and his companion.

"I want a Bible," said I.

"What price, what size?" said the precise-looking man.

"As to size," said I, "I should like to have a large one—that is, if you can afford me one—I do not come to buy."

"Oh, friend," said the precise-looking man, "if you come here expecting a Bible for nothing, you are mistaken—we—"

"I would scorn to have a Bible for nothing," said I, "or anything else; I came not to beg, but to barter; there is no shame in that, especially in a country like this, where all folks barter."

"Oh, we don't barter," said the precise man, "at least Bibles; you had better depart."

"Stay, brother," said the man with the countenance of a lion, "let us ask a few questions; this may be a very important case; perhaps the young man has had convictions."

"Not I," I exclaimed, "I am convinced of nothing, and with regard to the Bible—I don't believe—"

"Hey!" said the man with the lion countenance, and there he stopped. But with that "Hey" the walls of the house seemed to shake, the windows rattled, and the porter whom I had seen in front of the house came running up the steps, and looked into the apartment through the glass of the door.

There was silence for about a minute—the same kind of silence which succeeds a clap of thunder.

At last the man with the lion countenance, who had kept his eyes fixed upon me, said calmly, "Were you about to say that you don't believe in the Bible, young man?"

"No more than in anything else," said I; "you were talking of convictions—I have no convictions. It is not easy to believe in the Bible till one is convicted that there is a Bible."

"He seems to be insane," said the prim-looking man, "we had better order the porter to turn him out."

"I am by no means certain," said I, "that the porter could turn me out; always provided there is a porter, and this system of ours is a lie, and a dream."

"Come," said the lion-looking man, impatiently, "a truce with this nonsense. If the porter can not turn you out perhaps some other person can; but to the point—you want a Bible?"

"I do," said I, "but not for myself; I was sent by another person to offer something in exchange for one."

"And who is that person?"

"A poor old woman, who has had what you call convictions—heard voices, or thought she heard them—I forgot to ask her whether they were loud ones."

"What has she sent to offer in exchange?" said the man without taking any notice of the concluding part of my speech.

"A book," said I.

"Let me see it."

"Nay, brother," said the precise man, "this will never do; if we once adopt the system of barter, we shall have all the holders of useless rubbish in the town applying to us."

"I wish to see what he has brought," said the other; "perhaps Baxter, or Jewell's Apology, either of which would make a valuable addition to our collection. Well, young man, what's the matter with you?"

I stood like one petrified; I had put my hand into my pocket—the book was gone.

"What's the matter?" repeated the man with the lion countenance, in a voice very much resembling thunder.

"I have it not; I have lost it."

"A pretty story, truly," said the precise-looking man, "lost it?"

"You had better retire," said the other.

"How shall I appear before the party who intrusted me with the book? She will certainly think I have purloined it, notwithstanding all I can say; nor, indeed, can I blame her—appearances are certainly against me."

"They are so—you had better retire."

I moved toward the door. "Stay, young man, one word more;

there is only one way of proceeding which would induce me to believe that you are sincere."

"What is that?" said I, stopping and looking at him anxiously.

"The purchase of a Bible."

"Purchase!" said I, "purchase! I came not to purchase, but to barter; such was my instruction, and how can I barter if I have lost the book?"

The other made no answer, and turning away I made for the door: all of a sudden I started, and turning round, "Dear me," said I, "it has just come into my head, that if the book was lost by negligence, as it must have been, I have clearly a right to make it good."

No answer.

"Yes," I repeated, "I have clearly a right to make it good; how glad I am! see the effect of a little reflection. I will purchase a Bible instantly, that is, if I have not lost—" and with considerable agitation I felt in my pocket.

The prim-looking man smiled: "I suppose," said he, "that he has lost his money as well as book."

"No," said I "I have not; and pulling out my hand I displayed no less a sum than three half-crowns.

"O, noble goddess of the Mint!" as Dame Charlotta Nordenflycht, the Swede, said a hundred and fifty years ago, "great is thy power; how energetically the possession of thee speaks in favor of man's character!"

"Only half-a-crown for this Bible?" said I putting down the money. "It is worth three;" and bowing to the man of the noble features, I departed with my purchase.

"Queer customer," said the prim-looking man, as I was about to close the door—"don't like him."

"Why, as to that I scarcely know what to say," said he of the countenance of a lion.

CHAPTER XXI.

A few days after the occurrence of what is recorded in the last chapter, as I was wandering in the city, chance directed my footsteps to an alley leading from one narrow street to another in the neighborhood of Cheapside. Just before I reached the mouth of the alley, a man in a great coat, closely followed by another, passed it; and at the moment in which they were passing, I observed the man behind snatch something from the pocket of the other; whereupon, darting into the street, I seized the hindmost man by the collar, crying at the same time to the other, "My good friend, this person has just picked your pocket."

The individual whom I addressed, turning round with a start, glanced at me, and then at the person whom I held. London is the place for strange rencounters. It appeared to me that I recognized both individuals—the man whose pocket had been picked and the other; the latter now began to struggle violently; "I have picked no one's pocket," said he. "Rascal," said the other, "you have got my pocket-book in your bosom." "No, I have not," said the other; and struggling more violently than before, the pocket-book dropped from his bosom upon the ground.

The other was now about to lay hands upon the fellow, who was still struggling. "You had better take up your book," said I; "I can hold him." He followed my advice; and, taking up his pocket-book, surveyed my prisoner with a ferocious look, occasionally glaring at me. Yes, I had seen him before—it was the stranger whom I had observed on London Bridge, by the stall of the old apple-woman, with the cap and cloak; but, instead of these, he now wore a hat and great coat. "Well," said I, at last, "what am I to do with this gentleman of ours?" nodding to the prisoner, who had now left off struggling. "Shall I let him go?"

"Go!" said the other; "go! The knave—the rascal; let him go, indeed! Not so, he shall go before the Lord Mayor. Bring him along."

"Oh, let me go," said the other: "let me go; this is my first offence. I assure ye—the first time I ever thought to do anything wrong."

"Hold your tongue," said I "or I shall be angry with you. If I am not very much mistaken, you once attempted to cheat me."

"I never saw you before in all my life," said the fellow, though his countenance seemed to belie his words.

"That is not true," said I; "you are the man who attempted to cheat me of one-and-ninety pence in the coach-yard, on the first morning of my arrival in London."

"I don't doubt it," said the other; "a confirmed thief;" and here his tones became peculiarly sharp; "I would fain see him hanged—executed. Drag him along."

"I am no constable," said I; "you have got your pocket-book,—I would rather you would bid me let him go."

"Bid you let him go!" said the other, almost furiously, "I command—stay, what was I going to say? I was forgetting myself," he observed more gently; "but he stole my pocket-book;—if you did but know what it contained."

"Well," said I, "if it contains anything valuable, be the more thankful that you have recovered it; as for the man, I will help you take him where you please; but I wish you would let him go."

The stranger hesitated, and there was an extraordinary play of emotion in his features; he looked ferociously at the pick-pocket, and, more than once, somewhat suspiciously at myself; at last his countenance cleared, and, with a good grace, he said, "Well, you have done me a great service, and you have my consent to let him go; but the rascal shall not escape with impunity," he exclaimed suddenly, as I let the man go, and starting forward, before the fellow could escape, he struck him a violent blow on the face. The man staggered, and had nearly fallen; recovering himself, however, he said, "I tell you what, my fellow; if I ever meet you in this street in a dark night, and I have a knife about me, it shall be the worse for you; as for you, young man," said he to me; but observing that the other was making towards him, he left whatever he was about to say unfinished, and, taking to his heels, was out of sight in a moment.

The stranger and myself walked in the direction of Cheapside, the way in which he had been originally proceeding; he was silent for a few moments; at length he said, "You have really done me a great service, and I should be ungrateful not to acknowledge it. I am a merchant; and a merchant's pocket-book, as you perhaps know, contains many things of importance; but, young man," he exclaimed, "I think I have seen you before; I thought so at first, but where I can not exactly say where was it?" I mentioned London Bridge and the old apple-woman. "Oh," said he, and smiled, and there was something peculiar in his smile, "I remember now. Do you frequently sit on London Bridge?" "Occasionally," said I; "that old woman is an old friend of mine." "Friend?" said the stranger, "I am glad of it, for I shall know where to find you. At present I am going to 'Change; time, you know, is precious to a merchant." We were by this time close to Cheapside. "Farewell," said he, "I shall not forget this service. I trust we shall soon meet again." He then shook me by the hand and went his way.

The next day, as I was seated beside the old woman in the booth, the stranger again made his appearance, and, after a word or two, sat down beside me; the old woman was sometimes reading the Bible which she had already had two or three days in her possession, and sometimes discoursing with me. Our discourse rolled chiefly on philological matters.

"What do you call bread in your language?" said I.

"You mean the language of those who bring me things to buy, or who did; for, as I told you before, I shan't buy any more: it's no language of mine, dear—they call bread *pannam* in their language."

"*Pannam*!" said I, "*pannam*! evidently connected with, if not derived from, the Latin *panis*; even as the word *tanner*, which signifieth a six-pence, is connected with, if not derived from, the Latin *tener*, which is itself connected with, if not derived from, *tavno* or *tawner*, which, in the language of Mr. Petulengro, signifieth a sucking child. Let me see, what is the term for bread in the language of Mr. Petulengro? *Morro* or *manro*, as I have sometimes heard it called; is there not some connection between these words and *panis*? Yes, I think there is; and I should not wonder if *morro*, *manro* and *panis* were connected, perhaps derived from the same root; but what is that root? I don't know—I wish I did; though, perhaps, I should not be the happier. *Morro*—*manro*! I rather think *morro* is the oldest form; it is easier to say *morro* than *manro*. *Morro*! Irish, *aran*; Welsh, *bara*; English, bread. I can see a resemblance between all the words, and *pannam* too; and I rather think that the Petulengrian word is the elder. How odd it would be if the language of Mr. Petulengro should eventually turn out to be the mother of all the languages in the world; yet it is certain that there are some languages in which the terms for bread have no connection with the word used by Mr. Petulengro, notwithstanding that those languages, in many other points, exhibit a close affinity to the language of the horse-shoe master: for example, bread, in Hebrew, is *laham*, which assuredly exhibits little similitude to the word used by the aforesaid Petulengro. In Armenian it is—"

"Zhats!" said the stranger, starting up. "By the Patriarch and the Three Holy Churches, this is wonderful! How came you to know aught of Armenian?"

CHAPTER XXII.

Just as I was about to reply to the interrogation of my new-formed acquaintance, a man with a dusky countenance, probably one of the Lascars or Mulattos, of whom the old woman had spoken, came up and whispered to him, and with this man he presently departed, not however before he had told me the place of his abode, and requested me to visit him.

After the lapse of a few days I called at the house which he had indicated. It was situated in a dark and narrow street, in the heart of the city, at no great distance from the Bank. I entered a counting-room, in which a solitary clerk, with a foreign look, was writing. The stranger was not at home; returning the next day, however, I met him at the door as he was about to enter; he shook me warmly by the hand. "I am glad to see you," said he; "follow me, I was just thinking of you." He led me through the counting-room, to an apartment up a flight of stairs; before ascending, however, he looked into the book in which the foreign-visaged clerk was writing, and, seemingly not satisfied with the manner in which he was executing his task, he gave him two or three cuffs, telling him at the same time that he deserved crucifixion.

The apartment above stairs to which he led me, was large, with three windows which opened upon the street. The walls were hung with wired cases, apparently containing books. There was a table and two or three chairs; but the principal article of furniture was a long sofa, extending from the door by which we entered to the farther end of the apartment. Seating himself upon the sofa, my new acquaintance motioned me to a seat beside him, and then, looking me full in the face, repeated his former inquiry. "In the name of all that is wonderful, how came you to know ought of my language?"

"There is nothing wonderful in that," said I; "we are at the commencement of a philological age, every one studies languages: that is, every one who is fit for nothing else; philology being the last resource of dullness and ennui, I have got a little in advance of the throng by mastering the Armenian alphabet; but I foresee the time when every unmarried miss, and desperate blockhead, will likewise have acquired the letters of Mesroub, and will know the term for bread in Armenian."

"So," said I, after a pause, looking at my companion, "you are an Armenian?"

"Yes," said he; "an Armenian born in London, but not less an Armenian on that account. My father was a native of Ispahan, one of the celebrated Armenian colony which was established there shortly after the time of the dreadful hunger, which drove the children of Haik in swarms from their original country, and scattered them over most parts of the eastern and western world. In Ispahan he passed the greater portion of his life, following mercantile pursuits with considerable success. Certain enemies, however, having accused him to the despot of the place, of using seditious language, he was compelled to flee, leaving most of his property behind. Traveling in the direction of the west, he came at last to London, where he established himself, and eventually died, leaving behind him a large property and myself, his only child, the fruit of a marriage with an Armenian English woman, who did not survive my birth more than three months."

The Armenian then proceeded to tell me that he had carried on the business of his father, which seemed to embrace most matters, from buying silks of Lascars to speculating in the funds, and that he had considerably increased the property which his father had left him. He candidly confessed that he was wonderfully fond of gold, and said there was nothing like it for giving a person respectability and consideration in the world; to which assertion I made no answer, being not exactly prepared to contradict it.

And, when he had related to me his history, he expressed a desire to know something more of myself, whereupon I gave him the outline of my history, concluding with saying, "I am now a poor author, or rather a philologist, upon the streets of London, possessed of many tongues, which I find of no use in the world."

"Learning without money is anything but desirable," said the Armenian, "as it unfits a man for humble occupations. It is true that it may occasionally beget him friends; I confess to you that your understanding something of my language weighs more with me than the service you rendered me in rescuing my pocket-book the other day from the claws of that scoundrel whom I yet hope to see hanged if not crucified, notwithstanding there were in that pocket-book papers and documents of considerable value. Yes, that circumstance makes my heart warm toward you, for I am proud of my language—as I indeed well may be—what a language, noble and en-

ergetic! quite original, differing from all others both in words and structure."

"You are mistaken," said I; "many languages resemble the Armenian both in structure and words."

"For example?" said the Armenian.

"For example?" said I; "the English."

"The English," said the Armenian; "show me one word in which the English resembles the Armenian."

"You walk on London Bridge," said I.

"Yes," said the Armenian.

"I saw you look over the balustrade the other morning."

"True," said the Armenian.

"Well, what did you see rushing up through the arches with noise and foam?"

"What was it?" said the Armenian. "What was it?—you do not mean the tide?"

"Do I not?" said I.

"Well, what has the tide to do with the matter?"

"Much," said I; "what is the tide?"

"The ebb and flow of the sea," said the Armenian.

"The sea itself; what is the Haik word for sea?"

The Armenian gave a strong gasp; then, nodding his head thrice, "you are right," said he, "the English word tide is the Armenian for sea; and now I begin to perceive that there are many English words which are Armenian; there is—and—and there again in French there is—and—and—derived from the Armenian. How strange, how singular—I thank you. It is a proud thing to see that the language of my race has had so much influence over the languages of the world."

I saw that all that related to his race was the weak point of the Armenian. I did not flatter the Armenian with respect to his race or language. "An inconsiderable people," said I, "shrewd and industrious, but still an inconsiderable people. A language bold and expressive, and of some antiquity, derived, though perhaps not immediately, from some much older tongue. I do not think that the Armenian has had any influence over the formation of the languages of the world. I am not much indebted to the Armenian for the solution of any doubts; whereas to the language of Mr. Petulengro—"

"I have heard you mention that name before," said the Armenian; "who is Mr. Petulengro?"

And I told the Armenian who Mr. Petulengro was. The Armenian spoke contemptuously of Mr. Petulengro and his race. "Don't speak contemptuously of Mr. Petulengro," said I, "nor of anything belonging to him. He is a dark, mysterious personage; all connected with him is a mystery, especially his language; but I believe that his language is doomed to solve a great philological problem—Mr. Petulengro—"

"You appear agitated," said the Armenian; "you possess a great deal of philological knowledge, but it appears to me that the language of this Petulengro is your foible: but let us change the subject; I feel much interested in you, and would fain be of service to you. Can you cast accounts?"

I shook my head.

"Keep books?"

"I have an idea that I could write books," said I; "but as to keeping them—" and here again I shook my head.

The Armenian was silent some time; all at once, glancing at one of the wire cases, with which, as I have already said, the walls of the room were hung, he asked me if I was well acquainted with the learning of the Haiks. "The books in these cases," said he, "contain the masterpiece of Haik learning."

"No," said I, "all I know of the learning of the Haiks is their translation of the Bible."

"You have never read Z—?"

"No," said I, "I have never read Z—."

"I have a plan," said the Armenian; "I think I can employ you agreeably and profitably; I should like to see Z— in an English dress; you shall translate Z—. If you can read the Scriptures in Armenian, you can translate Z—. He is our Esop, the most acute and clever of all our moral writers—his philosophy—"

"I will have nothing to do with him," said I.

"Wherefore?" said the Armenian.

"There is an old proverb," said I, "that a burnt child avoids the fire. I have burnt my hands sufficiently with attempting to translate philosophy, to make me cautious of venturing upon it again;" and then I told the Armenian how I had been persuaded by the publisher to translate his philosophy into German, and what sorry

thanks I had received; "and who knows," said I, "but the attempt to translate Armenian philosophy into English might be attended with yet more disagreeable consequences."

The Armenian smiled. "You would find me very different from the publisher."

"In many points I have no doubt I should," I replied; "but at the present moment I feel like a bird which has escaped from a cage, and, though hungry, feels no disposition to return. Of what nation is the dark man below stairs, whom I saw writing at the desk?"

"He is a Moldave," said the Armenian; "the dog (and here his eyes sparkled) deserves to be crucified, he is continually making mistakes."

The Armenian again renewed his proposition about Z—, which I again refused, as I felt but little inclination to place myself beneath the jurisdiction of a person who was in the habit of cuffing those whom he employed when they made mistakes. I presently took my departure; not, however, before I had received from the Armenian a pressing invitation to call upon him whenever I should feel so disposed.

CHAPTER XXIII.

Anxious thoughts frequently disturbed me at this time with respect to what I was to do, and how support myself in the great city. My future prospects were gloomy enough, and I looked forward and feared; sometimes I felt half disposed to accept the offer of the Armenian, and to commence forthwith, under his superintendence, the translation of the Haik Esop; but the remembrance of the cuffs which I had seen him bestow upon the Moldavian, when glancing over his shoulder into the ledger or whatever it was on which he was employed, immediately drove the inclination from my mind. I could not support the idea of the possibility of his staring over my shoulder upon my translation of the Haik Esop, and, dissatisfied with my attempts, treating me as he had treated the Moldavian clerk; placing myself in a position which exposed me to such treatment, would indeed be plunging into the fire after escaping from the frying-pan. The publisher, insolent and overbearing as he was, whatever he might have wished or thought, had never lifted his hand against me, or told me that I merited crucifixion.

What was I to do? turn porter? I was strong; but there was something besides strength required to ply the trade of a porter—a mind of particularly phlegmatic temperament, which I did not possess. What should I do?—enlist as a soldier? I was tall enough; but something besides height is required to make a man play with credit the part of soldier, I mean a private one—a spirit, if spirit it can be called, which would not only enable a man to submit with patience to insolence and abuse, and even to cuffs and kicks, but occasionally to the lash. I felt that I was not qualified to be a soldier, at least a private one; far better be a drudge to the most ferocious of publishers, editing Newgate lives, and writing in eighteen-penny reviews—better to translate the Haik Esop, under the superintendence of ten Armenians, than be a private soldier in the English service; I did not decide rashly—I knew something of soldiering. What should I do? I thought that I would make a last and desperate attempt to dispose of the ballads and of Ab Gwilym.

I had still an idea that, provided I could persuade any spirited publisher to give these translations to the world, I should acquire both considerable fame and profit; not, perhaps a world-embracing fame such as Byron's; but a fame not to be sneered at, which would last me a considerable time, and would keep my heart from breaking;—profit not equal to that which Scott had made by his wondrous novels, but which would prevent me from starving, and enable me to achieve some other literary enterprise. I read and re-read my ballads and the more I read them the more I was convinced that the public, in the event of their being published, would freely purchase, and hail them with the merited applause. Were not the deeds and adventures wonderful and heart-stirring, from which it is true I could claim no merit, being but the translator; but had I not rendered them into English, with all their original fire? Yes, I was confident I had; and I had no doubt that the public would say so. And then, with respect to Ab Gwilym, had I not done as much justice to him as to the Danish ballads; not only rendering faithfully his thoughts, imagery, and phraseology, but even preserving in my translation the alliterative euphony which constitutes one of the most remarkable features of Welsh prosody? Yes, I had accomplished all this; and I doubted not that the public would receive my translations from Ab Gwilym with quite as much eagerness as my version of the Danish ballads. But I found the publishers as untractable as ever, and to this day the public has never had an oppor-

tunity of doing justice to the glowing fire of my ballad versification, and the alliterative euphony of my imitations of Ab Gwilym.

I had not seen Francis Ardry since the day I had seen him taking lessons in elocution. One afternoon as I was seated at my table, my head resting on my hands, he entered my apartment sitting down. He inquired of me why I had not been to see him.

"I might ask the same question of you," I replied. "Wherefore have you not been to see me?" Whereupon Francis Ardry told me that he had been engaged in his oratorical exercises, also in escorting the young Frenchwoman about to places of amusement; he then again questioned me as to the reason of my not having been to see him.

I returned an evasive answer. The truth was that for some time past my appearance, owing to the state of my finances, had been rather shabby; and I did not wish to expose a fashionable young man like Francis Ardry, who lived in a fashionable neighborhood, to the imputation of having a shabby acquaintance; I was aware that Francis Ardry was an excellent fellow; but on that very account, I felt, under existing circumstances, a delicacy in visiting him.

It is very possible that he had an inkling of how matters stood, as he presently began to talk of my affairs and prospects. I told him of my ill success with the booksellers, and inveighed against their blindness to their own interests in refusing to publish my translations. "The last that I addressed myself to," said I, "told me not to trouble him again, unless I could bring him a decent novel or a tale."

"Well," said Frank, "and why did you not carry him a decent novel or a tale?"

"Because I have neither," said I; "and to write them is, I believe, above my capacity. At present I feel divested of all energy—heartless and almost hopeless."

"I see how it is," said Francis Ardry, "you have overworked yourself, and worst of all, to no purpose. Take my advice: cast all care aside, and only think of diverting yourself for a month at least."

"Divert myself," said I, "and where am I to find the means?"

"Be that care on my shoulders," said Francis Ardry. "Listen to me—my cares have been so delighted with the favorable accounts which they have lately received from T— of my progress in oratory, that, in the warmth of their hearts, they made me a present yesterday of two hundred pounds. This is more money than I want, at least for the present; do me the favor to take half of it as a loan—hear me," said he, observing that I was about to interrupt him, "I have a plan in my head—one of the prettiest in the world. The sister of my charmer is just arrived from France; she can not speak a word of English; and, as Annette and myself are much engaged in our own matters, we can not pay her the attention which we would wish, and which she deserves, for she is truly a fascinating creature, although somewhat different from my charmer, having blue eyes and flaxen hair; whilst Annette on the contrary— But I hope you will shortly see Annette. Now my plan is this: Take the money, dress yourself fashionably, and conduct Annette's sister to Brighton, and remain there a month or two, at the end of which time you can return with your mind refreshed and invigorated, and materials, perhaps, for a tale or novel."

"I never heard a more foolish plan," said I, "or one less likely to terminate profitably or satisfactorily. I thank you, however, for your offer, which is, I dare say, well meant. If I am to escape from my cares and troubles, and find my mind refreshed and invigorated, I must adopt other means than conducting a French demoiselle to Brighton or Bagnigge Wells, defraying the expense by borrowing from a friend."

CHAPTER XXIV.

The Armenian! I frequently saw this individual, availing myself of the permission which he had given me to call upon him. A truly singular personage was he, with his love of amassing money, and his nationality so strong as to be akin to poetry. Many an Armenian I have subsequently known fond of money-getting, and not destitute of national spirit; but never another, who, in the midst of his schemes of lucre, was at all times willing to enter into conversation on the structure of the Haik language, or whoever offered me money to render into English the fables of Z— in the hope of astonishing the stock-jobbers of the Exchange with the wisdom of the Haik Esop.

But he was fond of money, very fond. Within a little time I had won his confidence to such a degree that he informed me that the grand wish of his heart was to be possessed of two hundred thousand pounds.

"I think you might satisfy yourself with the half," said I. "One hundred thousand pounds is a large sum."

"You are mistaken," said the Armenian, "a hundred thousand pounds is nothing. My father left me that or more at his death. No; I shall never be satisfied with less than two."

"And what will you do with your riches," said I, "when you have obtained them? Will you sit down and muse upon them, or will you deposit them in a cellar, and go down once a day to stare at them? I have heard say that the fulfillment of one's wishes is invariably the precursor of extreme misery, and forsooth I can scarcely conceive a more horrible state of existence than to be without a hope or wish."

"It is bad enough, I dare say," said the Armenian; "it will, however, be time enough to think of disposing of the money when I have procured it. I still fall short by a vast sum of the two hundred thousand pounds."

I had occasionally much conversation with him on the state and prospects of his nation, especially of that part of it which still continued in the original country of the Haiks—Ararat and its confines, which, it appeared, he had frequently visited. He informed me that since the death of the last Haik monarch, which occurred in the eleventh century, Armenia had been governed both temporally and spiritually by certain personages called patriarchs; their temporal authority, however, was much circumscribed by the Persian and Turk, especially the former, of whom the Armenian spoke with much hatred, whilst their spiritual authority had at various times been considerably undermined by the emissaries of the Papa of Rome, as the Armenian called him.

"The Papa of Rome sent his emissaries at an early period amongst us," said the Armenian, "seducing the minds of weak-headed people, persuading them that the hillocks of Rome are higher than the ridges of Ararat; that the Roman Papa has more to say in heaven than the Armenian patriarch, and that puny Latin is a better language than nervous and sonorous Haik."

"They are both dialects," said I, "of the language of Mr. Petulengro, one of whose race I believe to have been the original founder of Rome; but with respect to religion, what are the chief points of your faith? you are Christians, I believe."

"Yes," said the Armenian, "we are Christians in our way; we believe in God, the Holy Spirit and Savior, though we are not prepared to admit that the last personage is not only himself, but the other two. We believe—" and then the Armenian told me of several things which the Haiks believed or disbelieved. "But what we find most hard of all to believe," said he, "is that the man of the mole-hills is entitled to our allegiance, he not being a Haik, or understanding the Haik language."

"But, by your own confession," said I, "he has introduced a schism in your nation, and has amongst you many which believe in him."

"It is true," said the Armenian, "that even on the confines of Ararat there are a great number who consider that mountain to be lower than the hillocks of Rome; but the greater number of degenerate Armenians are to be found amongst those who have wandered to the west; most of the Haik churches of the west consider Rome to be higher than Ararat—most of the Armenians of this place hold that dogma; I, however, have always stood firm in the contrary opinion."

"Ha! ha!"—here the Armenian laughed in his peculiar manner—"talking of this matter puts me in mind of an adventure which lately befell me, with one of the emissaries of the Papa of Rome, for the Papa of Rome has at present many emissaries in this country, in order to seduce the people from their own quiet religion to the savage heresy of Rome; this fellow came to me partly in the hope of converting me, but principally to extort money for the purpose of furthering the designs of Rome in this country. I humored the fellow at first, keeping him in play for nearly a month, deceiving and laughing at him. At last he discovered that he could make nothing of me, and departed with the scowl of Caiaphas, whilst I cried after him, 'The roots of Ararat are deeper than those of Rome.'"

The Armenian had occasionally reverted to the subject of the translation of the Haik Esop, which he had still a lurking desire that I should execute; but I had invariably declined the undertaking, without, however, stating my reasons. On one occasion, when we had been conversing on the subject, the Armenian, who had been observing my countenance for some time with much attention, remarked, "Perhaps, after all, you are right, and you might employ your time to better advantage. Literature is a fine thing, especially Haik literature, but neither that nor any other would be likely to

serve as a foundation to a man's fortune; and to make a fortune should be the principal aim of every one's life; therefore listen to me. Accept a seat at the desk opposite to my Moldavian clerk, and receive the rudiments of a merchant's education. You shall be instructed in the Armenian way of doing business—I think you would make an excellent merchant."

"Why do you think so?"

"Because you have something of the Armenian look."

"I understand you," said I; "you mean to say that I squint?"

"Not exactly," said the Armenian, "but there is certainly a kind of irregularity in your features. One eye appears to me larger than the other—never mind, but rather rejoice; in that irregularity consists your strength. All people with regular features are fools; it is very hard for them, you'll say, but there is no help: all we can do, who are not in such a predicament, is to pity those who are. Well! will you accept my offer? No! you are a singular individual; but I must not forget my own concerns. I must now go forth, having an appointment by which I hope to make money."

CHAPTER XXV.

The fulfillment of the Armenian's grand wish was nearer at hand than either he or I had anticipated. Partly owing to the success of a bold speculation, in which he had sometime previously engaged, and partly owing to the bequest of a large sum of money by one of his nation who died at this period in Paris, he found himself in the possession of a fortune somewhat exceeding two hundred thousand pounds; this fact he communicated to me one evening about an hour after the close of 'Change; the hour at which I generally called, and at which I mostly found him at home.

"Well," said I, "and what do you intend to do next?"

"I scarcely know," said the Armenian. "I was thinking of that when you came in. I don't see anything that I can do, save going on in my former course. After all, I was perhaps too moderate in making the possession of two hundred thousand pounds the summit of my ambition; there are many individuals in this town who possess three times that sum, and are not yet satisfied. No, I think I can do no better than pursue the old career; who knows but I may make the two hundred thousand three or four?—there is already a surplus, which is an encouragement; however we will consider the matter."

And it came to pass that we heard a knock upon the door. "*Adelante!*" cried the Armenian; whereupon the door opened, and in walked a somewhat extraordinary figure—a man in a long loose tunic of a stuff striped with black and yellow; breeches of plush velvet, silk stockings, and shoes with silver buckles. On his head he wore a high-peaked hat; he was tall, had a hooked nose, and his age was about fifty.

"Welcome, Rabbi Manasseh," said the Armenian. "I know your knock—you are welcome; sit down."

"I am welcome," said Manasseh, sitting down; "he—he—he! you know my knock—I bring you money—*bueno!*"

There was something very peculiar in the sound of that *bueno*—I never forgot it.

Thereupon a conversation ensued between Rabbi Manasseh and the Armenian, in a language which I knew to be Spanish, though a peculiar dialect. It related to a mercantile transaction. The rabbi sighed heavily as he delivered to the other a considerable sum of money.

"It is right," said the Armenian, handing a receipt. "It is right; and I am quite satisfied."

"You are satisfied—you have taken money. *Bueno*, I have nothing to say against your being satisfied."

"Come Rabbi," said the Armenian, "do not despond; it may be your turn next to take money; in the meantime, can't you be persuaded to taste my Cyprus?"

"He—he—he! señor, you know I do not love wine. I love Noah when he is himself; but, as Janus, I love him not. But you are merry; *bueno*, you have a right to be so."

"Excuse me," said I; "but does Noah ever appear as Janus?"

"He—he—he!" said the Rabbi, "he only appeared as Janus once—*una vez quando estuvo borracho*; which means—"

"I understand," said I; "when he was—" and I drew the side of my right hand sharply across my left wrist.

"Are you one of our people?" said the Rabbi.

"No," said I, "I am one of the Goyim; but I am only half enlightened. Why should Noah be Janus when he was in that state?"

"He—he—he! you must know that in Lasan *akhades* wine is *janin*."

"In Armenian, *kini*," said I; "in Welsh, *guin*; Latin, *vinum*; but do you think that Janus and *janin* are one?"

"Do I think? Don't the commentators say so? Does not Master Leo Abarberel say so, in his 'Dialogues of Divine Love?'"

"But," said I, "I always thought that Janus was a god of the ancient Romans, who stood in a temple open in time of war, and shut in time of peace; he was represented with two faces, which—"

"He—he—he!" said the Rabbi, rising from his seat; "he had two faces, had he? And what did those faces typify? You do not know, no, nor did the Romans who carved him with two faces know why they did so; for they were only half enlightened, like you and the rest of the Goyim. Yet they were right in carving him with two faces, looking from each other—they were right, though they knew not why; there was a tradition among them that the Janinos had two faces, but they knew not that one was for the world which was gone, and the other for the world before him—for the drowned world and for the present, as Master Leo Abarberel says in his 'Dialogues of Divine Love.' He—he—he!" continued the Rabbi, who had by this time advanced to the door, and, turning round, waved the two forefingers of his right hand in our faces: "the Goyims and Epicouraiyim are clever men, they know how to make money better than we of Israel. My good friend here is a clever man, I bring him money, he never brought me any; *bueno*, I do not blame him, he knows much, very much; but one thing there is my friend does not know, nor any of the Epicureans, he does not know the sacred thing—he has never received the gift of interpretation which God alone gives to the seed—he has his gift, I have mine—he is satisfied, I don't blame him, *bueno*."

And with this last word in his mouth, he departed.

"Is that man a native of Spain?" I demanded.

"Not a native of Spain," said the Armenian, "though he is one of those who call themselves Spanish Jews, and who are to be found scattered throughout Europe, speaking the Spanish language transmitted to them by their ancestors, who were expelled from Spain in the time of Ferdinand and Isabella."

"The Jews are a singular people," said I.

"A race of cowards and dastards," said the Armenian, "without a home or country; servants to servants; persecuted and despised by all."

"And what are the Haiks?" I demanded.

"Very different from the Jews," replied the Armenian; "the Haiks have a home—a country, and can occasionally use a good sword; though it is true they are not what they might be."

"Then it is a shame that they do not become so," said I; "but they are too fond of money. There is yourself, with two hundred thousand pounds in your pocket, craving for more, whilst you might be turning your wealth to the service of your country."

"In what manner," said the Armenian.

"I have heard you say that the grand oppressor of your country is the Persian; why not attempt to free your country from his oppression—you have two hundred thousand pounds, and money is the sinew of war?"

"Would you, then, have me attack the Persian?"

"I scarcely know what to say; fighting is a rough trade, and I am by no means certain that you are calculated for the scratch. It is not every one who has been brought up in the school of Mr. Petulengro and Tawno Chikno. All I can say is, that if I were an Armenian, and had two hundred thousand pounds to back me, I would attack the Persian."

"Hem!" said the Armenian.

CHAPTER XXVI.

One morning on getting up I discovered that my whole worldly wealth was reduced to one half-crown—throughout that day I walked about in considerable distress of mind; it was now requisite that I should come to a speedy decision with respect to what I was to do; I had not many alternatives, and, before I retired to rest on the night of the day in question, I had determined that I could do no better than accept the first terms of the Armenian, and translate, under his superintendence, the Haik Esop into English.

I reflected, for I made a virtue of necessity, that, after all, such an employment would be an honest and honorable one; honest, inasmuch as by engaging in it I should do harm to nobody; honorable, inasmuch as it was a literary task, which not every one was capable of executing. It was not every one of the booksellers' writers of London who was competent to translate the Haik Esop. I determined to accept the offer of the Armenian.

Once or twice the thought of what I might have to undergo in the translation from certain peculiarities of the Armenian's temper almost unsettled me; but a mechanical diving of my hand into my pocket, and the feeling of the solitary half-crown, confirmed me; after all, this was a life of trial and tribulation, and I had read somewhere or other that there was much merit in patience, so I determined to hold fast in my resolution of accepting the offer of the Armenian.

But all of a sudden I remembered that the Armenian appeared to have altered his intentions toward me; he appeared no longer desirous that I should render the Haik Esop into English for the benefit of the stock-jobbers on Exchange, but rather that I should acquire the rudiments of doing business in the Armenian fashion, and accumulate a fortune, which would enable me to make a figure upon 'Change with the best of the stock-jobbers. "Well," thought I, withdrawing my hand from my pocket, whither it had again mechanically dived, "after all, what would the world, what would this city be, without commerce? I believe the world, and particularly this city, would cut a very poor figure without commerce; and there is something poetical in the idea of doing business after the Armenian fashion, dealing with dark-faced Lascars and Rabbins of the Sephardim. Yes, should the Armenian insist upon it, I would accept a seat at the desk, opposite the Moldavian clerk. I do not like the idea of cuffs similar to those the Armenian bestowed upon the Moldavian clerk; whatever merit there may be in patience, I do not think that my estimation of the merit of patience would be sufficient to induce me to remain quietly sitting under the infliction of cuffs. I think I should, in the event of his cuffing me, knock the Armenian down. Well, I think I have heard it said somewhere, that a knock-down blow is a great cementer of friendship; I think I have heard of two people being better friends than ever, after the one had received from the other a knock-down blow."

That night I dreamed I had acquired a colossal fortune; some four hundred thousand pounds, by the Armenian way of doing business, but suddenly woke in dreadful perplexity as to how I should dispose of it.

About nine o'clock next morning I set off to the house of the Armenian; I had never called upon him so early before, and certainly never with a heart beating with so much eagerness; but the situation of my affairs had become very critical, and I thought that I ought to lose no time in informing the Armenian that I was at length perfectly willing either to translate the Haik Esop under his superintendence, or to accept a seat at the desk opposite to the Moldavian, and acquire the secrets of Armenian commerce. With a quick step I entered the counting-room, where, notwithstanding the earliness of the hour, I found the clerk, busied as usual at his desk.

He had always appeared to me a singular being, this same Moldavian clerk. A person of fewer words could scarcely be conceived; provided his master were at home, he would, on my inquiring, nod his head; and, provided he were not, he would invariably reply with the monosyllable, "no," delivered in a strange guttural tone. On the present occasion, being full of eagerness and impatience, I was about to pass by him to the apartment above, without my usual inquiry, when he lifted his head from the ledger in which he was writing, and, laying down his pen, motioned to me with his forefinger, as if to arrest my progress; whereupon I stopped, and, with a palpitating heart, demanded whether the master of the house was at home? The Moldavian clerk replied with his usual guttural, and, opening his desk, ensconced his head therein.

"It does not much matter," said I, "I suppose I shall find him at home after 'Change; it does not much matter, I can return."

I was turning away with the intention of leaving the room; at this moment, however, the head of the Moldavian clerk became visible, and I observed a letter in his hand, which he had inserted in the desk at the same time with his head; this he extended toward me, making at the same time a side-long motion with his head, as much as to say that it contained something which interested me.

I took the letter, and the Moldavian clerk forthwith resumed his occupation. The back of the letter bore my name, written in Armenian characters; with a trembling hand I broke the seal, and, unfolding the letter, I beheld several lines also written in the letters of Mesroub, the Cadmus of the Armenians.

I stared at the lines, and at first could not make out a syllable of their meaning; at last, however, by continued staring, I discovered that, though the letters were Armenian, the words were English; in about ten minutes I had contrived to decipher the sense of the letter; it ran somewhat in this style:

"MY DEAR FRIEND—The words which you uttered in our last con-

versation have made a profound impression upon me; I have thought them over day and night, and have come to the conclusion that it is my bounden duty to attack the Persians. When these lines are delivered to you, I shall be on the route to Ararat. A mercantile speculation will be to the world the ostensible motive of my journey, and it is singular enough that one which offers considerable prospect of advantage has just presented itself on the confines of Persia. Think not, however, that motives of lucre would have been sufficiently powerful to tempt me to the East at the present moment. I may speculate, it is true; but I should scarcely have undertaken the journey but for your pungent words inciting me to attack the Persians. Doubt not that I will attack them on the first opportunity. I thank you heartily for putting me in mind of my duty. I have hitherto, to use your own words, been too fond of money-getting, like all my countrymen. I am much indebted to you; farewell! and may every prosperity await you."

For some time after I had deciphered the epistle, I stood as if rooted to the floor. I felt stunned—my last hope was gone; presently a feeling arose in my mind—a feeling of self-reproach. Whom had I to blame but myself for the departure of the Armenian? Would he have ever thought of attacking the Persians had I not put the idea into his head? he had told me in his epistle that he was indebted to me for the idea. But for that, he might at the present moment have been in London, increasing his fortune by his usual methods, and I might be commencing under his auspices the translation of the Haik Esop, with the promise, no doubt, of a considerable remuneration for my trouble; or I might be taking a seat opposite the Moldavian clerk, and imbibing the first rudiments of doing business after the Armenian fashion, with the comfortable hope of realizing, in a short time, a fortune of three or four hundred thousand pounds; but the Armenian was now gone, and farewell to the fine hopes! had founded upon him the day before. What was I to do? I looked wildly around, till my eyes rested on the Moldavian clerk, who was writing away in his ledger with particular vehemence. Not knowing what to do or say, I thought I might as well ask the Moldavian clerk when the Armenian had departed, and when he thought that he would return. It is true it mattered little to me when he departed, seeing that he was gone, and it was evident that he would not be back soon; but I knew not what to do, and in pure helplessness thought I might as well ask; so I went up to the Moldavian clerk, and asked him when the Armenian had departed, and whether he had been gone two days or three? Whereupon the Moldavian clerk, looking up from his ledger, made certain signs, which I could by no means understand. I stood astonished, but, presently recovering myself, inquired when he considered it probable that the master would return, and whether he thought it would be two months or—my tongue faltered—two years; whereupon the Moldavian clerk made more signs than before, and yet more unintelligible: as I persisted, however, he flung down his pen, and, putting his thumb into his mouth, moved it rapidly, causing the nail to sound against the lower jaw; whereupon I saw that he was dumb, and hurried away, for I had always entertained a horror of dumb people, having once heard my mother say, when I was a child, that dumb people were half demons, or little better.

CHAPTER XXVII.

Leaving the house of the Armenian, I strolled about for some time; almost mechanically my feet conducted me to London Bridge, to the booth in which stood the stall of the old apple woman; the sound of her voice aroused me, as I sat in a kind of a stupor on the stone bench beside her. She was inquiring what was the matter with me.

At first, I believe, I answered her very incoherently, for I observed alarm beginning to depict itself upon her countenance. Arousing myself, however, I in my turn put a few questions to her upon her present condition and prospects. The old woman's countenance cleared up instantly; she informed me that she had never been more comfortable in her life; that her trade, her *honest* trade—laying an emphasis on the word *honest*—had increased of late wonderfully; that her health was better, and, above all, that she felt no fear and horror "here," laying her hand on her breast.

On my asking whether she still heard voices in the night, she told me that she frequently did; but that the present were mild voices, sweet voices, encouraging voices, very different from the former ones; that a voice only the night previous had cried out about "the peace of God," in particularly sweet accents; a sentence which she remembered to have read in her early youth in the primer, but which she had clean forgotten till the voice the night before brought it to her recollection.

After a pause, the old woman said to me, "I believe, dear, that it is the blessed book you brought me which has wrought this goodly change. How glad I am now that I can read; but oh what a difference between the book you brought me and the one you took away! I believe the one you brought is written by the finger of God, and the other by—"

"Don't abuse the book," said I, "it is an excellent book for those who can understand it; but it is not exactly suited to you, and perhaps it had been better you had never read it—and yet, who knows? Peradventure, if you had not read that book, you would not have been fitted for the perusal of the one which you say is written by the finger of God;" and, pressing my hand to my head, I fell into a deep fit of musing. "What, after all," thought I, "if there should be more order and system in the working of the moral world than I have thought? Does there not seem in the present instance to be something like the working of a Divine hand? I could not conceive why this woman, better educated than her mother, should have been, as she certainly was, a worse character than her mother. Yet perhaps this woman may be better and happier than her mother ever was; perhaps she is so already—perhaps this world is not a wild, lying dream, as I have occasionally supposed it to be."

But the thought of my own situation did not permit me to abandon myself much longer to these musings. I started up. "Where are you going, child?" said the woman, anxiously. "I scarcely know," said I; "anywhere." "Then stay here, child," said she; "I have much to say to you." "No," said I, "I shall be better moving about;" and I was moving away, when it suddenly occurred to me that I might never see this woman again; and turning round offered her my hand, and bade her good-bye. "Farewell, child," said the old woman, "and God bless you!" I then moved along the bridge until I reached the Southwark side, and, still holding on my course, my mind again became quickly abstracted from all surrounding objects.

At length I found myself in a street or road, with terraces on either side, and seemingly of interminable length, leading, as it would appear, to the southeast. I was walking at a great rate—there were likewise a great number of people, also walking at a great rate; also carts and carriages driving at a great rate; and all, men, carts, and carriages, going in the selfsame direction, namely, to the southeast. I stopped for a moment and deliberated whether or not I should proceed. What business had I in that direction? I could not say that I had any particular business in that direction, but what could I do were I to turn back? only walk about well-known streets; and, if I must walk, why not continue in the direction in which I was to see whither the road and its terraces led? I was here in a terra incognita, and an unknown place had always some interest for me; moreover, I had a desire to know whither all this crowd was going, and for what purpose. I thought they could not be going far, as crowds seldom go far, especially at such a rate; so I walked on more lustily than before, passing group after group of the crowd, and almost vying in speed with some of the carriages, especially the hackney-coaches; and by dint of walking at this rate, the terraces and houses becoming somewhat less frequent as I advanced, I reached in about three-quarters of an hour a kind of low dingy town, in the neighborhood of the river; the streets were swarming with people, and I concluded, from the number of wild beast shows, caravans, gingerbread stalls, and the like, that a fair was being held. Now, as I had always been partial to fairs, I felt glad that I had fallen in with the crowd which had conducted me to the present one, and, casting away as much as possible all gloomy thoughts, did my best to enter into the diversions of the fair; staring at the wonderful representations of animals on canvas hung up before the shows of wild beasts, which, by-the-by, are frequently found much more worthy of admiration than the real beasts themselves; listening to the jokes of the merry-andrews from the platforms in front of the temporary theatres, or admiring the splendid tinsel dresses of the performers who thronged the stages in the intervals of the entertainments; and in this manner, occasionally gazing and occasionally listening, I passed through the town till I came in front of a large edifice looking full upon the majestic bosom of the Thames.

It was a massive stone edifice, built in an antique style, and black with age, with a broad esplanade between it and the river, on which, mixed with a few people from the fair, I observed moving about a great many individuals in quaint dresses of blue, with strange three-cornered hats on their heads; most of them were mutilated; this had a wooden leg; this wanted an arm; some had but one eye; and as I gazed upon the edifice, and the singular-looking individuals who moved before it, I guessed where I was. "I am at—" said I; "these

individuals are battered tars of Old England, and this edifice, once the favorite abode of glorious Elizabeth, is the refuge which a grateful country has allotted to them. Here they can rest their weary bodies; at their ease talk over the actions in which they have been injured; and, with the tears of enthusiasm flowing from their eyes, boast how they have trod the deck of fame with Rodney, or Nelson, or others whose names stand emblazoned in the naval annals of their country."

Turning to the right, I entered a park or wood consisting of enormous trees, occupying the foot, sides, and top of a hill, which rose behind the town; there were multitudes of people among the trees, diverting themselves in various ways. Coming to the top of the hill, I was presently stopped by a lofty wall, along which I walked, till, coming to a small gate, I passed through, and found myself on an extensive green plain, on one side bounded in part by the wall of the park, and on the others, in the distance, by extensive ranges of houses; to the southeast was a lofty eminence, partially clothed with wood. The plain exhibited an animated scene, a kind of continuation of the fair below; there were multitudes of people upon it, many tents and shows; there was also horse-racing, and much noise and shouting, the sun shining brightly overhead. After gazing at the horse-racing for a little time, feeling myself somewhat tired, I went up to one of the tents, and laid myself down on the grass. There was much noise in the tent. "Who will stand me?" said a voice with a slight tendency to lisp. "Will you, my lord?" "Yes," said another voice. Then there was a sound as of a piece of money banging on a table. "Lost! lost! lost!" cried several voices; and then the banging down of the money, and the "lost! lost! lost!" were frequently repeated: at last the second voice exclaimed, "I will try you no more; you have cheated me." "Never cheated anyone in my life, my lord—all fair—all chance. Them that finds, wins—them that can't find, loses. Any one else try? Who'll try? Will you, my lord?" and then it appeared that some other lord tried, for I heard more money flung down. Then again the cry of "Lost! lost!" then again the sound of money, and so on. Once or twice, but not more, I heard "Won! won!" but the predominant cry was "Lost! lost!" At last there was considerable hubbub, and the words "Cheat!" "Rogue!" and "You filched away the pea!" was used freely by more voices than one, to which the voice with the tendency to lisp replied, "Never filched a pea in my life: would scorn it. Always glad when folks wins; but, as those here don't appear to be civil, nor to wish to play any more, I shall take myself off with my table; so, good day, gentlemen."

[TO BE CONTINUED.]

IN THE VALLEY.

There are souls that dwell in the Valley,
Where grass-tangled violets grow;
Nor long for the mountains above them
With the rainbows of glory aglow.

But, alas! for the souls in the Valley
Who press with the hoden-gray throng,
Yet watch every gleam on the mountain side,
And catch each grand strain of its song.

Ah, surely, our God must be keeping,
Hid in his eternities vast,
Some wonderful thing for his dreamers,
Who walk in the way he has cast.

"Brother Jonathan" was Jonathan Turnbull, Governor of Connecticut, under Washington, who had such confidence in him, that, when in doubt or difficulty, he was in the habit of saying, "I must consult Brother Jonathan." The name is now accepted as a national American designation. This is the generally received origin, but the term, it seems, was in use long before. In a pamphlet published in 1643, entitled "the Reformatio precisely characterized by a transformed Churchwarden at a Vestry, London," the following passage occurs: "Queene Elizabeth's monument was put up at my charge when the regal government had fairer credit among us than now, and her epitaph was one of my *Brother Jonathan's* best poems before he abjured the university, or had a thought of *New England*."

ARCTIC EXPLORATION.

The termination of the toils of the Jeannette expedition in the icy seas marks another era in the history of Arctic exploration. Though as yet full tidings of the Jeannette's unique voyage and its geographic results are not at hand, the public will take interest in the historic accounts of the various similar enterprises which for three and a quarter centuries have been carried on in the dreary regions of the Pole. That the aims and accomplishments of the American Arctic Expedition under De Long may be better read in the light of past Arctic researches, we give the following sketch of the origin and progress of geographical investigation in the North Polar Basin and its icy labyrinths:

HOW POLAR EXPLORATION BEGAN.

Arctic exploration originated in the commercial enterprise of the sixteenth century. Spain and Portugal, then in the height of their prosperity, completely controlled the great southern oceans and the known highways to India, both east and west, to the exclusion of all other maritime nations. "It was for this reason," so the historical geographer, Keith Johnston, says, "that the thoughts of the northern maritime nations were turned to the possibility of opening up a new and independent route to the Indies and the Spice Islands, either by what was called the 'Northeast passage,' round Norway and along the coast of Siberia, or the 'Northwest passage,' between Greenland and the north coast of America." No doubt this utilitarian end lent color to the early schemes of polar voyaging, and enabled their advocates to argue that the expeditions to the unknown icy areas would ultimately bring their promoters a grand golden harvest. But another motive was necessary to rouse the spirit of that slumbering age to those daring adventures amid the frozen seas with which are linked the names of the Cabots, Cortereal, Willoughby and Hudson. "The mighty stimulus of the love of the marvelous," as Lieutenant Payer suggests, "explains the series of efforts taken up generation after generation," with a view to solve the great mysteries of the North and to penetrate its icy fastnesses. For men of weight soon began to explode the chimeras of Arctic commercial routes to the Indies, as Chillingworth contemptuously compared an expedition for the discovery of the Northeast Passage to the discovery of the musty tomes of the Fathers.

THE FATHER OF ARCTIC DISCOVERY.

Passing by the northern voyage of the *Heligolander*, Othere (said to have been made about a thousand years ago, in the reign of the old British King Arthur), of whom Alfred the Great related that he "rounded the point of the globe beyond which it sinks again to the south," and some few like legendary exploits, we come to the father of Arctic discovery, the unfortunate Sir Hugh Willoughby—the pioneer of the Northeast Passage round Europe and Asia—sent out with three ships by the Muscovy Company of London merchants in May, 1553, "for the discovery of Cathay and divers other regions, dominions, islands, and places unknown." After passing the Lofoden Islands Willoughby steered northeast, and in September became entangled in the ice on the Lapland coast, where the next year some Russian fishermen found him and his crew all frozen to death. Richard Chancellor, the pilot major of the expedition, and commander of one of the ships, however, extricated his vessel and returned safely to England. Although Willoughby sighted Nova Zembla, the sacrifice of the lives of himself and crew had no adequate compensation in the results of his voyage, and his tragic fate resounds to this day like the toll of a funeral bell. His heroic but unrequited attempt was, however, twice renewed without success by his countrymen before the end of the century in the expeditions un-

der Burroughes and Pet and Jackman. The last two explorers were the first to venture in earnest among the treacherous drift ice of the Northeast Passage, and, threading their way through its meshes, were the first who broke their way into the Kara Sea with European vessels. Speaking of Willoughby, Baron Nordenskiöld, in his new work, "The Voyage of the Vega," says: "Great geographer or seaman Sir Hugh Willoughby clearly was not, but his and his followers' voluntary self-sacrifice and undaunted courage have a strong claim on our admiration. Incalculable also was the influence which the voyages of Willoughby and Chancellor had upon English commerce and on the development of the whole of Russia and of the north of Norway. From the monastery at the mouth of the Dwina a flourishing commercial town has arisen, and a numerous population has settled on the coast of the polar sea, formerly so desolate."

FROBISHER, DAVIS, HUDSON.

Baffled in her early endeavors to force the glacial barriers of the Northwest, and despairing of reaching the far off Indies by any royal road through the Arctic, England paused in her geographical explorations to prey on the Spanish Main upon the richly freighted argosies of her great rival. But in March, 1576, Martin Frobisher, the pioneer of the Northwest Passage, sailed from Deptford with two small vessels of twenty-five tons each, *Queen Elizabeth*, who was then at Greenwich, bidding them godspeed as they passed down the river. In July they reached Greenland and discovered a part of the Labrador coast, as also the deep bay now bearing the name of Frobisher. Nine years later John Davis, following in Frobisher's track, penetrated the Arctic as far as the southwestern Greenland coast, to which he gave the becoming name, "The Land of Desolation." Sailing again in 1588, he explored the coast of Labrador, and in a third voyage ascended the Greenland coast to 72 degrees 12 minutes, then a high latitude for an Arctic voyager to attain. With the exception of several hundred tons of supposed gold ore with which Frobisher's fleet returned laden (ore that, strange to say, proved worthless), and the attainment of the then high latitude of Cape Hope Sanderson by Davis, the voyages of these bold seamen were bootless, and only involved the new route to India in deeper mystery and hopelessness. Davis was followed in 1607 by Henry Hudson, after Waymouth, Hall and Knight had ineffectually essayed to pierce the polar gateways of the Northwest. Hudson's Arctic voyage was one of the most brilliant enterprises of his time. Venturing forth in a single puny craft of eighty tons, he advanced within sight of the difficult East Greenland coast in 73 degrees north, then pushing northward to the northwestern point of Spitzbergen as far as Hakluyt Head, finally reaching 80 degrees 23 minutes north, only, however, to meet subsequently with the treachery of his crew, who abandoned him in an open boat to a terrible fate.

A SAD RECORD.

Thus up to the first decade of the seventeenth century the history of Arctic expeditions had been recorded in black letters of disappointment, disaster and death. But, under the resistless spell and fascination of some invisible power, the hazardous work of the explorer was not to cease, but to go on with new vigor. Spain's supremacy on the ocean was already broken with the destruction of her huge Armada of 130 great war vessels defeated in the English Channel and chased beyond the Orkneys to be wrecked and strewn along the storm swept shores of the Scottish Isles. The terror of her navy on the sea routes (round Cape Horn and the Cape of Good Hope) to India, being no longer felt by other maritime nations, there was no longer a necessity on their part to carve out an independent track thither for their ships.

through the ice fields of the Arctic Ocean. And the subsequent renewal of polar exploration, therefore, proves that the controlling motive was not that of commercial expediency.

BAFFIN'S DISCOVERY OF THE "NORTH WATER."

Passing over the semi-commercial voyages made, under the auspices of the Muscovy Company, by Captain Poole in 1611, and by Captain Joseph in 1613, we reach the remarkable voyages of Fotherby along the western coast of Spitzbergen in 1613. But these were followed up in 1616 by the memorable Arctic expedition in which the old navigator, William Baffin, figures so conspicuously. This last was the most successful Arctic voyage of the seventeenth century. The *Discovery*, a bark of thirty-five tons, under Sir Thomas Smith, Sir Dudley Digges, John Wolstenholme and others, was fitted out, and placed under the master, Robert Bylot, with Baffin as pilot. Leaving Gravesend in March, the *Discovery* by July 1 reached the "North Water" of Baffin's Bay, eventually circumnavigating that vast expanse of water to which Baffin's name is given, and attaining the then high latitude of 78 degrees north at the entrance of Smith sound. "It was exactly 200 years," Markham observes, "before any other vessel pursuing the *Discovery's* track reached the 'North Water.'" The tardiness of explorers to follow Baffin was probably owing to his representations that Smith's, Jones' and Lancaster sounds were enclosed gulfs, precluding any extensive advance to the northwestward.

DUTCH EXPEDITIONS IN THE ICE.

Before the close of the sixteenth century Holland entered the frozen fields of the north in earnest emulation of England. At the instigation of the renowned cosmographer, Peter Plaucius—the original exponent of the "open polar sea" theory—the merchants of Amsterdam in 1594 fitted up a small vessel, the *Mercurius*, of 100 tons, and despatched her under command of William Barentz. Barentz left the Texel on June 14, and on July 4 sighted Nova Zembla, rounding Cape Nassau and reaching the edge of the ice, and subsequently on August 11, in latitude 70 degrees 45 minutes, "found upon a headland a cross erected, and in the neighborhood of it three wooden buildings, the hull of a Russian vessel and several sacks of meal." But this was a poor beginning toward finding a route to "the land of silks and perfumes," so ardently desired by the Dutch merchants, under whose auspices he was operating. In a second voyage Barentz got as far as the entrance of the Kara Sea—"North Tartaric Ocean," as the Dutch seafarers called it, and returned home in the vain confidence that the long agitated problem of "a route through the ice" to China was completely solved. Dispelled though this dream quickly was, the brave Barentz in 1596 made a third and most important voyage, in which he discovered Spitzbergen and examined its whole western and part of its northern coast. He was the first European to winter in the Arctic area, where he was detained by his vessel having been hemmed in, and where the next year, just after leaving his winter hut to return home, he expired.

RELICS OF BARENTZ.

This hut was discovered by the Norwegian Captain Carlsen in 1869, its interior containing all the old explorer had left in it. "There stood," says Markham, "the cooking-pans over the fireplace, the old clock against the wall, the arms, the tools, the drinking-vessels, the instruments, and the books that had beguiled the weary hours of that long night 273 years ago." Sixteen men had left Holland with Barentz, of whom twelve only returned. They brought home the first information as to the physical conditions of the high northern regions during the oppressive reign of

the polar night. But the sorrowful issue of all her endeavors to find a northeastern commercial route to China and Japan deterred Holland from further attempts. The necessity for such a route also soon passed away; for as Nordenskiöld in his new book observes, "Houtman returned with the first Dutch fleet from the East Indies the same year that Barentz's companions returned from their wintering," and on April 25, 1607, the Dutch fleet defeated the Spanish at Gibraltar, thus securing unmolested navigation of the ocean highways to the East.

ARCTIC MUNCHAUSENS.

From 1612 to 1676 numerous minor expeditions from Western Europe were sent to the northeast, but with no results of a very tangible nature. The Danish expedition of 1653 under De La Martinière—"the Münchhausen of the northeast voyages," as he has been well called—probably got so far as the north coast of Norway, and that of Wood and Flawes, sent out from England by Charles II, in 1676, was absolutely without result. Nothing surely could have been expected from this last undertaking, prompted by and planned in accordance with three famous publications in England, gravely representing, on authority of alleged voyages, that the Kara Sea is a fresh water inland lake, that at some distance from the Arctic shores "it never freezes, even at the Pole, except occasionally," and that the pilot of a Greenland ship reported he "had sailed two degrees beyond the Pole," and "found no land or islands about the Pole," and when asked what weather his ship had at the Pole, replied, "fine warm weather, such as was at Amsterdam in the summer time, and as hot!"

RUSSIAN NORTHEAST VOYAGES.

Near the close of the seventeenth century (1690) a Russian seaman named Rodi van Ivanov, with two vessels, penetrated the Kara Sea, among the lofty ice fields of which he suffered shipwreck and wintered there, with the loss, by scurvy, of eleven out of his crew of fifteen. Not until 1757 did any well authenticated Russian expedition follow Ivanov's, when Juschkov, the mate of a hunting vessel, visited Nova Zembla in quest of precious metals, which he never brought home. Three years after Savva Loschkin, according to Baron Nordenskiöld reached Nova Zembla on a hunting expedition, and proved for the first time by journeying around it that it was an island.

ROSSMUISLOV.

In 1768-9, Lieutenant Rossmuislov in a leaky ship—a veritable "floating coffin"—reached and wintered in the vicinity of the Kara Sea. Says the author of "*Voyage of the Vega*": "Rossmuislov appears to have been a very skilful man in his profession. Without meeting with any obstacle from ice, but at all events with difficulty enough in consequence of the unsuitableness of the vessel, he arrived at Matotschkin Sound, which he carefully surveyed and took soundings in. From a high mountain at its eastern mouth he saw, on the 10th of September, Kara Sea completely free of ice, and the way to the Yenisei thus open; but his vessel was useless for further sailing. He therefore determined to winter at a bay named Tjulanaia Guba, near the eastern entrance to Matotschkin Sound. * * * The crew remained during the winter whole days, indeed whole weeks in succession, in their confined dwellings, carefully made tight, without taking any regular exercise in the open air. We can easily understand from this that they could not escape scurvy, by which most of them appear to have been attacked, and of which seven died, among them Tschirakin. It is surprising that any one of them could survive with such a mode of life during the dark polar night. The brewing of *quass*, the daily baking of bread, and perhaps even the vapor baths, mainly contributed to this."

LUDLOW, LUTKE, PACHTUSOV.

Fifty years elapsed before Rossmuisslov's track was followed (in 1807) by the miner Ludlow, sent out to investigate the mineral riches of Nova Zembla, who returned with the first accounts of its geological formation, but with no precious ore. But in the summers of 1821, 1822, 1823, and 1824 Captain (afterward Admiral Count) Lütke made important scientific surveys and investigations in this island, which guards the western entrance to the famed Northeast Passage. He was followed in 1832 by Pachtussov, of whom Nordenskjöld says: "Pachtussov could not penetrate into the Kara Sea, but wintered the first time on South Nova Zembla, in 70 degrees 36 minutes north latitude and 59 degrees 32 minutes east longitude (Greenwich), in an old house which he found there, and which, according to an inscription on a cross in its neighborhood, had been built in 1759. This ruinous house was repaired with drift-wood, which was found in great abundance in that region. A separate bath house was built, and was connected with the dwelling house by a passage formed of empty barrels and covered with canvas. Eleven days were spent in putting the old house in such repair that it could be occupied. It was afterward kept so warm that the inmates could stay there in their shirt sleeves without freezing. The commander, clear-headed and specially fitted for his post as he was, did not permit his crew to fall into habits of idleness, dirt and laziness, but kept them to regular work, bathing and change of linen twice a week. Every second hour meteorological observations were taken. During the whole winter the crew remained in good health, but in spring (March) scurvy broke out, notwithstanding the precautions that were taken, and two men died of it in May."

No very fruitful and important Russian expedition to Nova Zembla is to be noted after this till Paul von Krusenstern's in 1862, which, though it met with disaster, gave the world the first complete sketch of a passage from west to east over the Kara Sea, so long *mare incognitum*. The Norwegians who first visited the Nova Zembla seas were Elling Carlsen in 1868, Edward Johannsen in 1869, Mack in 1871, Tobiesen in 1872, all of whom made valuable contributions to our knowledge of these seas, which have been recorded by Petermann and other writers, and which made the way clearer for the Swedish expedition in 1878, when it successfully solved the problem of a Northeast Passage.

THE POLE FIRST SCIENTIFICALLY ATTEMPTED.

Returning to England's geographical work, we find that the first scientific polar expedition was sent out at the suggestion of the Royal Society in 1773, under Captain Phipps and Lutwidge (in the two ships *Racehorse* and *Carcass*), who reached Spitzbergen June 28 and attained the latitude of 80 degrees 48 minutes north—only twenty-five miles further north than Hudson got in his "cockboat" 166 years previously. In 1778 the famous Captain Cook, on his third voyage with the *Resolution* and *Discovery*, passed up the northwest coast of North America, determined the westernmost coast of this continent, surveyed Behring Strait, and on August 17 was arrested by the ice in 70 degrees 41 minutes, near Icy Cape. But little was done after this by the English until 1818, when Sir John Barrow, discarding the idea of finding polar commercial routes, proposed Arctic explorations avowedly designed for the acquisition of useful knowledge and obtaining scientific data within the north polar circle. At his instance two expeditions were started—one under Sir John Ross, which circumnavigated Baffin's Bay; the other under Buchan pierced the pack north of Spitzbergen. As respects reaching high latitudes within the glacial zone these voyages fell short of Captain Scoresby's of 1806, when the last named and illustrious navigator penetrated to 81 degrees, 30 minutes north,

within 511 miles of the Pole, then the extremest northern point ever reached. But in 1819 Parry began his memorable voyages in the *Hecla* and *Griper*, spending two winters on the coast of Melville Peninsula, and four years later Clavering penetrated the massive ice of the East Greenland Sea to enable General Sabine to take pendulum observations on its upper coast. On his return from his third Arctic voyage, in 1827, the indomitable Parry made his celebrated attempt to reach the Pole from Spitzbergen, in boats fitted on runners. But the ice fields on which he traveled north drifted southward faster than his party could advance. Nevertheless he attained the extraordinary latitude of 82 degrees 45 minutes! This was the highest point reached by man until, in 1875, the Nares expedition exceeded it, reaching, by sledge journeying over the "Sea of Ancient Ice," which, it seems, hermetically closes the northern outlet of Smith Sound, to 83 degrees 20 minutes 26 seconds. Not without some show of reason does Hartwig say: "He who laments over the degeneracy of the human race may perhaps come to a different opinion when reading of Parry and his companions."

DISCOVERY OF THE MAGNETIC POLE.

It was only four years after Parry's wonderful journey on an ice floe that his young countryman, James Ross, attending his uncle, Sir John Ross, on his second Arctic cruise (in the *Victory*), made the important discovery of the North Magnetic Pole and planted the British flag on its site in Boothia, latitude 78 degrees north, longitude 97 degrees west—a discovery of the greatest interest to the science of terrestrial magnetism and the cause of navigation in every quarter of the ocean.

The journeys of the English explorers—Mackenzie, Sir John Richardson, Franklin, Simpson, Dease, Back, and Rae—over the dreary regions of Arctic America and along the shores of the American polar seas, carried out mostly between 1832 and 1846, fill many chapters replete with meteorological, geographical and ethnographical discoveries in the annals of northern research. Although these overland journeys were not prosecuted to very high latitudes, their scientific results were such as to demonstrate that the value of Arctic explorations is by no means determined by the latitude in which they are conducted, and that often the largest benefits of such investigations can be secured without going beyond the seventy-fifth parallel.

SIR JOHN FRANKLIN.

Following on the heels of these continental journeys was the last expedition of Sir John Franklin, the most memorable of all voyages to the polar ocean. Franklin's ships, the *Erebus* and *Terror*, of Antarctic fame, sailed from England May 26, 1845, to make a new and grand attempt to trace the Northwest Passage from the Atlantic, round North America, through Behring Strait, into the Pacific Ocean. Franklin, then in his sixtieth year, commanded the *Erebus*, and Captain Crozier the *Terror*. For two years the expedition was not heard from; but, incited by the devoted wife of the commander, several ships were sent in search of it. The great search was pushed energetically up to 1850, when the Investigator, under Captain McClure, gallantly forced her way through the Behring Strait channel and up Prince of Wales Strait within sight of Melville Sound. As Sir John Richardson said, "Captain McClure, by this perilous voyage, found a strait connecting the continental channel with Melville Sound, and thus discovered the Northwest Passage." But no trace of Franklin was found, and not until 1854, when Dr. Rae was informed by the Esquimaux that a party of his countrymen had perished by starvation about 1850 on King William's Land, was any clear clew to their fate obtained. The following year Mr. Anderson, of the Hudson Bay Company, crossed overland to the mouth of the Great Fish River,

and in 1857 Captain (afterward Sir) Leopold McClintock started in the Fox to examine the whole scene of Franklin's disaster. The facts brought to light show that in the summer of 1845 Sir John reached his highest latitude—77 degrees north—in Wellington Channel (the same parallel at which the Jeannette, in the polar ocean north of the New Siberian Islands, was moving last June when she was crushed in the ice). In 1846 Franklin's ships were finally beset near King William's Land in 70 degrees 5 minutes north, and 98 degrees 33 minutes west, where, on June 11, 1847, the great explorer died. Though the crews of both his ships perished to the last man, Franklin had actually discovered the Northwest Passage, and, as an able geographer, J. Francon Williams, and others have shown, "ninety miles more of open water would have enabled Franklin to carry his ships into the open Arctic Sea."

In the great search for Franklin a host of explorers joined, prominent among whom were MacClure in the Investigator (1850-1854), Collinson in the Enterprise (1850-1855), Austin in the Resolute (1850-1851), Ommaney in the Assistance (1850-1851), Penny in the Lady Franklin (1850-1851), Forsyth in the Prince Albert (1850), Lieutenant De Haven, of the United States Navy, in the Advance (1850-1851), S. P. Griffin, United States Navy, in the Rescue, fitted out at the expense of Mr. Henry Grinnell, of this city (1850-1851); besides Sherard Osborn in the Pioneer, McClintock in the Intrepid, Pullen in the North Star, Inglefield in the Isabel, and Kellett in the Resolute, during the years 1852-1854.

AMERICAN EXPEDITION—KANE AND HAYES.

To the American expeditions just noted, under Penny and Griffin, must be added that of Dr. Kane in the Advance (1853), which is known as the American-Grinnell Expedition. Though it failed in its chief object of finding Franklin's relics, its results are thus well summed up by Guernsey:

"1. The survey and delineation of the north coast of Greenland to its apparent termination by the great glacier.

"2. The survey of this glacier ('Humboldt' glacier) and its extension northward.

"3. The discovery and delineation of a large tract of land forming the northward extension of the American continent.

"4. The discovery of a large channel to the northwest, free of ice and apparently leading to an open sea.

"5. The completed survey of the coast as far south and west as Cape Sabine in Smith's Strait, connecting with the previous surveys of Captain Inglefield and completing the circuit of the straits and bays opening from Davis Strait and leading into the Polar Sea."

The late Dr. Hayes in 1860 carried forward Kane's brilliant work in the ship United States up Smith's Sound, attaining by boat and sledge expedition the remarkable latitude of 81 degrees 35 minutes, within seventy miles of Parry's "furthest north," and, with this exception, nearer the Pole than any previous Arctic traveler had gone.

HALL.

After two minor journeys to Arctic lands the American explorer, Charles Francis Hall, sailed from New York in the ill-fated Polaris June 29, 1871. Entering Smith's Sound, Hall pushed across Kane Sea and Kennedy Channel up to the high latitude of 82 degrees 16 minutes, on August 30 of the same year, thus making higher nothing by ship than had ever before been made within the frigid zone.

SCHWATKA'S SEARCH.

The details of the Schwatka expedition made in 1878-80, with the design of clearing up more fully the mystery of Franklin's fate, of finding his records and of conducting geographical research in Arctic America, are too fresh in

the public memory to require extended notice in this paper. Suffice it to say that Lieutenant Schwatka accomplished, in the opinion of veteran Arctic explorers, one of the most extraordinary journeys, with small resources and amid very great difficulties in the wilds of the frozen area, on record. As the London *Times* said, "Lieutenant Schwatka has now resolved the last doubts which could have been felt; he has gathered the relics by which friends and relatives may identify their dead, and he has carried home with him the material evidence to complete the annals of Arctic exploration."

"NORTHEAST PASSAGE" EXPEDITION.

The full accounts of the American Arctic expedition in the Jeannette not having been yet received, it would be premature in this *resume* of the leading expeditions of Arctic history to attempt a description of its movements or to estimate the value of the results which it has achieved in a part of the Polar Ocean never before traversed.

The Jeannette expedition, which we know bent its course northwest from Behring Strait, falls into that long category of northern enterprises which are ranked by geographers as having been conducted in the Eastern or Asiatic Polar Sea, and hence as the "Northeast Passage" expeditions. Some of these have been already noted above, but in tracing the history of the "Northwest Passage" expeditions we have for the moment lost sight of others. With the failure of the British expedition under Sir George Nares in 1875 to find the Smith's Sound route to the Pole open, and their discovery that to the immediate north of the eighty-second parallel this long-reputed polar gateway is blocked and barricaded by the "Palæocrystic Sea" of ancient ice, answering in solid reality to

Those wastes of frozen billows that were hurled
By everlasting snow storms round the Pole,

—the last reasonable hope of finding a way to the coveted goal of northern voyagers in that direction died. Sir George's brief telegraphic summary was: "Pole impracticable," "No land to northward," and some of the ablest physicists, as Professor Houghton, have recently expressed their conviction that the "Northwest Passage" will never be made, as it never has been, by ship. Otherwise, since the Vega's voyage, we know it is as respects the "Northeast Passage," and hence at this time public attention and interest is most centred on voyages tending to throw light on the latter route.

EXPEDITIONS NORTH OF ASIA.

Besides the northeastern expeditions we have named, there are others which essayed to reach and survey the Asiatic or Siberian Polar Sea both from the Atlantic and Pacific sides.

THE JEANNETTE.

When the details of the Jeannette's perilous voyage north of the "Northeast Passage" are in hand, geographers will then be in a better position than ever before to determine how far the "Northeast Passage" is likely to become in any large degree open to navigation, as well as to gauge more accurately the gigantic ice forces which tend to close its gates to the navigator. Happily, though apparently without concert, the expeditions of Nordenskiöld and De Long dovetail into and supplement each other. Though the Jeannette returns not from the far off polar bourne to which, amid storm and darkness and the crash of colossal glacial masses, she advanced, it can not but be that the discoveries made by her gallant crew will not only fecundate science generally, but will also afford the most complete solution ever yet made of the grand geographic problem which from Cabot's day to the present has agitated northeastern explorers.—*New York Herald*.

QUESTIONS AND ANSWERS.

ONE HUNDRED QUESTIONS AND ANSWERS ON BOOKS FIRST AND SECOND OF MACKENZIE'S NINETEENTH CENTURY.

Book I.
Chapter I.

1. Q. At the opening of the century how was all Europe occupied? A. With war.

2. Q. How long had this condition existed, and how much longer was it to last? A. It had already lasted ten years, and was yet to last fifteen years more.

3. Q. Where did these wars originate? A. With France.

4. Q. What is said of the power of the king of France at this time? A. He held in his hands the unquestioned right to dispose, at his will, of the lives and property of the people.

5. Q. Who was king in France during sixty years of the eighteenth century, and how is he characterized? A. Louis XV, one of the meanest and basest of human creatures.

6. Q. Who stood next to the throne of France, and what positions were held by them? A. The noble families, numbering one hundred and fifty thousand persons. All positions of dignity were held by members of these families.

7. Q. Who were beyond the nobles? A. The French people, who could never cease to be despised.

8. Q. What are some of the causes that led to the revolution of 1789 in France? A. The exactions of the great lords, the enlightenment of the people by literary influences, the American independence, and the disorder of the national finances.

9. Q. What was the first important enterprise of the insurgents at the commencement of the revolution? A. The capture and destruction of the Bastille.

10. Q. What is the period following the execution of Louis XVI by the insurgents called? A. The "reign of terror," during which it is estimated a million of persons were murdered by the French people.

Chapter II.

11. Q. Where and when was Napoleon Bonaparte born? A. On the island of Corsica, in the year 1768.

12. Q. What is said of Napoleon at twenty-nine years of age? A. He had completed the conquest of Italy, and returned to Paris with the first military reputation in Europe.

13. Q. State three of the results following Napoleon's attempted Oriental conquests. A. His subjugation of Egypt, the destruction of the French fleet by the English under Nelson, and Napoleon's failure to capture Acre by siege.

14. Q. Upon his return to France what position did Napoleon assume? A. Under the title of First Consul he became the supreme ruler of France.

15. Q. At the conclusion of the Peace of Amiens, in 1801, what is said of Napoleon? A. For the first and last time in his public life he found himself without any war upon his hands.

16. Q. In the European war that soon followed, what celebrated naval conflict with the allied fleets of France placed the naval supremacy of Great Britain beyond challenge? A. The battle of Trafalgar.

17. Q. What two great powers did Napoleon overthrow in quick succession? A. Austria and Prussia.

18. Q. In what noted battle did Napoleon gain a signal victory over the Prussian army? A. The battle of Austerlitz.

19. Q. With what did Napoleon endeavor to surround himself? A. With tributary thrones occupied by his own relations.

20. Q. By what English commander were the French finally driven from the peninsula of Spain and Portugal? A. Lord Wellington.

21. Q. In 1812 what campaign did Napoleon undertake that resulted in overwhelming disaster? A. The Russian campaign to Moscow.

22. Q. Two years later what befell France and Napoleon? A. France was invaded by the allied forces of Europe, and Napoleon was forced to abdicate the throne and retire to the Island of Elba.

23. Q. In less than a year what course did Napoleon take? A. He returned to France, overturned the Bourbon government, and again assumed the position of Emperor.

24. Q. What historic battle in 1815, between the English and the French, resulted in the final overthrow of the power of Napoleon? A. The battle of Waterloo.

25. Q. To what place was Napoleon banished where he spent the remainder of his life? A. St. Helena, an island in the South Atlantic.

Book II.

Chapter I.

26. Q. When the French revolution began how many sovereign powers were there on the continent of Europe? A. Between three and four hundred.

27. Q. What three countries were composed of large numbers of these small powers? A. Italy consisted of a multitude of petty states; Germany was composed of nearly three hundred independent powers; Switzerland was a federation of twenty-two little republics.

28. Q. What effect had the revolution on these petty powers? A. Many of the Italian states were combined; the number of German governments was reduced from three hundred down to thirty, and numerous small powers were united with others.

29. Q. What powers were supreme in the Congress of Vienna? A. The sovereigns of Russia, Austria and Prussia, and the representatives of Great Britain.

30. Q. What was the avowed object of this Congress? A. To restore to Europe as nearly as possible the political arrangements which existed before the war.

31. Q. What does the light which falls upon the condition of the British people during the earlier years of the century serve mainly to show? A. Sights of woe.

32. Q. To what classes did the war bring much prosperity? A. To those who had to do with land, and to the mercantile classes.

33. Q. What corn law was passed in 1815 that for thirty years was a blight and a curse to the British people? A. No foreign grain was to be imported until wheat in the home markets had been for six months at over eighty shillings per quarter.

34. Q. What was the law in reference to the importation of cattle? A. Cattle, living or dead, were admitted on no terms.

35. Q. What is said of taxation? A. It was monstrous, and was so imposed as to produce the maximum of evil.

36. Q. What was the character of the criminal laws? A. They were savage, and were administered in a spirit appropriately relentless.

37. Q. How many capital offences did the law recognize? A. Two hundred and twenty-three.

38. Q. How was military and naval discipline maintained? A. By a savage use of the lash.

39. Q. What is said of slavery? A. It still existed throughout the world to an enormous extent. Though prohibited in England, it prevailed in her colonies.

40. Q. What were some of the employments of women and children? A. Women and children did the work of brutes in coal pits. Boys and girls of five and six were employed to sweep chimneys.

41. Q. What is said of the manufacturing skill, which has since made Great Britain so famous, in the early years of the century? A. It was still in its infancy.

42. Q. Down to 1807 what was the character of the appliances by which the manufacture of wool was conducted? A. The appliances were scarcely superior to those which had been introduced by the Romans.

43. Q. How was traveling accomplished? A. On land, by mail coaches at seven or eight miles an hour. On sea, in little trading ships whose movements were grotesquely uncertain. Poor people ordinarily journeyed on foot.

44. Q. What is said of the manners of the times? A. A general coarseness of manners prevailed. Profane swearing was the constant practice of gentlemen, and ladies swore orally and in their letters.

45. Q. What was the educational condition of the English people? A. It was alarmingly defective. In 1818 it was found that more than one-half of the children were growing up without education.

46. Q. What method of settling disputes was familiarly practiced during the earlier years of the century? A. Dueling.

47. Q. What produced undue mortality in the cities? A. The filth of the streets and of the dwellings of the poor.

48. Q. In the forty years from 1780 to 1820 how much did the average duration of human life lengthen? A. From one death in every forty of the population to only one in every fifty-seven.

49. Q. What is said of the political power of the people of England and Scotland at the opening of the century? A. The people of England had little influence, and no authority over their government. The people of Scotland were utterly excluded from any part in the representation.

50. Q. After many years of agitation, what great reform measure in the representative system was passed in 1832? A. The reform bill, inaugurating government of the people, by the people, and for the people.

51. Q. Within a few years previous to the passage of the reform bill what three measures had been passed in redress of existing wrongs? A. In 1824 combination of workmen was legalized; in 1828 the test act, which excluded Roman Catholics from Parliament or any office of the crown, was repealed; in 1829 a bill was passed removing Catholic disabilities.

52. Q. In 1833, the year following the passage of the reform bill, what two measures were passed in redress of wrongs? A. The abolition of slavery in the West Indian possessions, and the prohibition of the employment of children under nine in factories, followed later by a reduction of the hours of labor to ten a day for all females, and males under eighteen.

53. Q. Within a few years following the reform bill mention three subjects that received the attention of parliamentary enactments in the way of reform. A. The education of the people, the privilege of self-government in local affairs, and the evils of pauperism.

54. Q. What heavy tax on the spread of intelligence was largely removed in 1836? A. The tax of four pence on each copy of the newspaper.

55. Q. What measure was adopted in 1839, the example of which has been gradually followed by every civilized state? A. The penny postage law.

56. Q. In 1843 what measure was passed in reference to the employment of women and children in mines? A. Henceforth women were forbidden to work in mines, and children were not suffered to be employed until they were ten years of age, and then with limitation of the hours of work.

57. Q. The two hundred and twenty-three capital offences at the opening of the century were reduced by 1837 to what number? A. Seven.

58. Q. What law was totally repealed in 1846, leading the way to British free trade? A. The corn law.

59. Q. How is the net expenditure of the British nation of seventy-five millions raised? A. Forty millions is levied on intoxicating drinks and tobacco; five millions on tea; the

balance is contributed by the wealthier class in the form of income tax, stamp duties, and otherwise.

60. Q. What are four important problems that the British people have yet failed to solve? A. The land question, the liquor question, the labor question, and the extravagant cost of government.

61. Q. In what way have large improvements been made in the condition of the English people during the present century? A. In the sanitary condition, and the duration of human life.

62. Q. What classes have been largely relieved from ancient disabilities of an irritating and insulting description? A. Dissenters from the Established Church of England, and Jews.

63. Q. What reform bill was passed in 1837? A. One greatly extending the electoral franchise.

64. Q. What important measure was enacted into a law in 1870? A. A bill providing for national education, and giving powers to enforce compulsory attendance of children at school.

65. Q. In 1869, what law was passed in reference to the Irish Church? A. An enactment for the disendowment and disestablishment of the Irish Church.

66. Q. After the passage of the reform bill of 1832, in what document did the extreme members of the liberal party embody their demands? A. In a document which they termed the "People's Charter."

67. Q. What six points did this document embrace? A. Universal suffrage; annual parliaments; vote by ballot; abolition of property qualifications for a seat in the House of Commons; payment of members; equal electoral districts.

68. Q. How did the more numerous section of the Chartist party seek to attain their ends? A. By violence; but with the return of prosperity the agitation for the "People's Charter" soon passed into forgetfulness.

69. Q. What is said of Chartism now? A. Much of it is embodied in British law.

70. Q. For how many years during the eighteenth century was England engaged in war? A. For more than fifty years.

71. Q. Since the battle of Waterloo what is the most important war in which England has been engaged? A. The war of the Crimea, with Russia.

72. Q. Name six of the countries with which England has been engaged in petty wars during the past sixty years. A. Turkey, India, China, Persia, New Zealand, and Abyssinia.

73. Q. How have England and America given to the world the first great example of the peaceful settlement of differences? A. By reference to the judgment of impartial persons of the matter of the Alabama claims.

74. Q. What is said relative to differences between England and other countries? A. It is scarcely possible that a difference could arise between England and America, England and Germany, or England and France, in regard to which a peaceful solution is not attainable.

75. Q. How does England expend a net revenue of seventy-one millions sterling? A. Twenty-eight millions in interest on debt incurred by the wars of the past, twenty-seven millions on her preparation for the wars of the future, and sixteen millions for her civil charges.

76. Q. What proportion of the goods imported from all the foreign countries of the world goes to England? A. Nearly one-half.

77. Q. How do the exports from England compare with those of all the rest of the world? A. They are equal to one-third of all of the rest of the world.

78. Q. How many of the seventy millions of spindles employed in the production of cotton fabrics belong to the people of the British Islands? A. Forty millions.

79. Q. What is said of the origin of the principal industries of England? A. It is foreign.

80. Q. Until long after the middle of the eighteenth century how was commerce strangled? A. By the impossibility of conveying goods from one part of the country to another.

81. Q. Shortly after the middle of the last century for what did a passion arise in England which ultimately passed into a species of mania? A. The formation and improvement of canals and highways.

82. Q. By what inventions were some of the obstacles that barred the progress of England to manufacturing greatness removed? A. Watt's steam-engine, Compton's spinning-mule, Cartwright's power-loom, and Whitney's cotton-gin.

83. Q. Name four of the great inventions of the nineteenth century that are victories of peace. A. The steam-ship, the locomotive, the electric telegraph, and the steam printing press.

84. Q. In what departments for the amelioration of the ills of mankind has wonderful progress been made during the present century? A. The healing of bodily diseases, the practice of surgery, and the treatment of the insane.

85. Q. Name three of the more recent discoveries or inventions. A. Friction matches, the sewing-machine, and photography.

86. Q. What was the first of the great associations formed for sending the Christian religion to heathens? A. The Baptist Missionary Society.

87. Q. What is said of the formation of all the great missionary societies of Europe and America? A. They were formed during the first quarter of the present century, and missionary work was organized into a system.

88. Q. In all how many Protestant missionaries are there now at work in heathen countries? A. Two thousand, and the churches sustain the work by an annual contribution of about one million sterling.

89. Q. What is said of the cost of Christianizing the inhabitants of the Sandwich Islands, a people that had sunk to the lowest depths of degradation? A. Its entire cost has been two hundred and fifty thousand pounds, greatly less than the cost of one ironclad ship of war.

90. Q. What is the greatest of all fields of missionary labor? A. India. Thirty-five societies carry on their operations among the swarming millions who own British rule.

91. Q. What is one of the noblest traits of the nineteenth century? A. The growth of organized voluntary effort to relieve the suffering and raise the fallen.

92. Q. What is said of the charitable societies of London? A. London has upwards of five hundred charitable societies, which expend annually about one million sterling, voluntarily contributed by benevolent individuals.

93. Q. When, and from whom, did the East India Company obtain a charter and commence trading with India? A. In 1600, from Queen Elizabeth.

94. Q. What career was unwillingly thrust upon this company established for purely commercial purpose? A. A career of military conquest in India.

95. Q. What is the extent of the territory of the British possessions in India? A. It is equal in area to that of all Europe, excepting Russia.

96. Q. What uprising of the natives occurred in 1857 which was attended with great barbarities on both sides? A. The Sepoy rebellion.

97. Q. What is the population of the territory over which British rule extends in India? A. About two hundred and forty millions.

98. Q. Where are the largest colonial possessions of Great Britain? A. On the North American continent.

99. Q. Over what proportion of the world does Great

Britain bear rule? A. Fully one-seventh of the surface of the globe, and one-fourth of its population. Her possessions abroad are sixty times larger than the parent state.

100. Q. How many different British colonies are there? A. There are thirty-eight separate colonies, or groups of colonies.

To book III, page 253.

LOCAL CIRCLES.*

The Required Reading for the month of March is books first and second of Mackenzie's Nineteenth Century; and in THE CHAUTAUQUAN, Mosaics of History, Mental Philosophy, Christianity in Art, and Political Economy. In this number of THE CHAUTAUQUAN are elsewhere printed one hundred questions and answers, based on the Required Reading in Mackenzie's Nineteenth Century. The work for the month we suggestively divide into four parts, one for each week:

FIRST WEEK.—1. The Nineteenth Century, book first, chapter first, The Opening of the Century, and chapter second, Napoleon Bonaparte.

2. Questions and Answers on the Nineteenth Century, from No. 1 to No. 25, inclusive.

3. Mosaics of History, in THE CHAUTAUQUAN.

SECOND WEEK.—1. The Nineteenth Century, book first, chapter third, The Congress of Vienna; book second, chapter first, Social Condition of Great Britain; chapter second, The Reform Bill.

2. Questions and Answers on the Nineteenth Century, from No. 26 to No. 50, inclusive.

3. Mental Philosophy, in THE CHAUTAUQUAN.

THIRD WEEK.—1. The Nineteenth Century, book second, chapter third, The Redress of Wrongs—I; chapter fourth, The Redress of Wrongs—II; chapter fifth, Chartism; chapter sixth, Our Wars.

2. Questions and Answers on the Nineteenth Century, from No. 51 to No. 75, inclusive.

3. Christianity in Art, in THE CHAUTAUQUAN.

FOURTH WEEK.—1. The Nineteenth Century, book second, chapter seventh, The Victories of Peace—I; chapter eighth, The Victories of Peace—II; chapter ninth, Christian Missions; chapter tenth, The Charities of the Nineteenth Century; chapter eleventh, Our Indian Empire; chapter twelfth, Our Colonies.

2. Questions and Answers on the Nineteenth Century, from No. 76 to No. 100, inclusive.

3. Political Economy, in THE CHAUTAUQUAN, and Poor Richard.

What was said at the conference of the conductors and officers of local circles, at Chautauqua, in August of last summer, will be found full of interesting suggestions. An extended report of the same is given in this number of THE CHAUTAUQUAN.

Montclair, N. J., has a progressive local circle that meets once a week, on Thursday evenings. The meetings are held at the residences of the members. The circle was organized with a membership of twenty-three. The exercises are conducted by a leader appointed monthly.

The Sullivan, Ohio, local circle was organized in March, 1880. The regular meetings are held every Tuesday evening. The present officers are: Mrs. Rosetta M. P. Mann, President, and Miss Celia L. Pritchard, Secretary. The meetings are opened with singing and prayer. Each member reads some portion of the lesson assigned. The president asks the

* All communications from local circles intended for THE CHAUTAUQUAN should be addressed to Albert M. Martin, General Secretary of the C. L. S. C., Pittsburgh, Pa.

leading and most important questions. The members of the circle spend from one to two hours together at a meeting. The memorial days have been observed by meeting and reading extracts from the authors. An essay read by the president, Mrs. Mann, on Bryant Memorial Day, was specially interesting. The class is small, but earnest and enthusiastic in the work.

At Hastings, Mich., there is a local circle composed of five members, all women. One of the members writes as follows: "We have no officers, meet every week informally, and read and talk over the different subjects before us, and find much profit and enjoyment. None of us would willingly give up our study, I am sure, as we realize the benefit derived from reading a prescribed course carefully selected, with valuable notes and suggestions, as is the C. L. S. C. We do not find that a course of reading is 'a course of regimen for dwarfing the mind,' as some have said, but rather a grand guide to mental culture and progress. Surely to have the mind fixed upon a few topics attentively is far more profitable, both to mind and character, than promiscuous study."

The third lecture of the second annual course of free lectures under the auspices of the C. L. S. C., of Cincinnati, Ohio, and vicinity, was given at the Seventh Presbyterian Church of that city, on Friday evening, January 20th, by Prof. John Mickleborough, principal of the Cincinnati Normal School. The audience was very large, and the lecture throughout was listened to with the most earnest attention. The subject of "Man's Antiquity and Language" was ably presented by the lecturer under the following heads:

I. Geological evidences of man's antiquity. A number of specimens from the Society of Natural History were used to illustrate the subject. Among the specimens were an elephant's tooth, head of an ape, skeleton of a bat from Ceylon, bones of the horse and deer, and casts of various famous skulls, including one of a flat-headed Indian and of the fossil known as the Neanderthal skull.

II. Philological evidences of man's antiquity. Languages compared.

III. Physiological relations of man to lower forms of animal life. Man's superior endowments, etc.

The next lecture of the course will be delivered at the Y. M. C. A. Hall, February 23d, by Dr. G. D. Watson, of Newport, Ky., on the subject, "Science in the Bible."

From a letter addressed to Dr. Vincent we take the following interesting history of a local circle: "In the fall of 1879 four busy 'Brooklynites' joined the C. L. S. C. Three of the party were young women under thirty, teachers in three different public schools in Brooklyn, the fourth a young man who had not yet attained his majority, holding a responsible business position in New York. Living neighbors to each other we found it convenient to meet on Monday evenings and read and study together. Speaking for our little circle I can say we have all found Chautauqua helpful, and although business duties have pressed heavily, often causing us to fall behind in the work of the C. L. S. C., we have managed to make up back work during our summer vacation, so that October found us ready and anxious to take a fresh start. Until last April our band remained unbroken, and then our youngest and most faithful worker left home to take, as a matter of health, a long sea voyage to China. In a letter mailed from Hong Kong, and begun on the China Sea when ninety days out, he writes: 'The jib-boom is a very comfortable resort, but I like the main cross-tree best, where I often take my Chautauqua books and spend a couple of hours. Every Monday evening since leaving I have devoted to C. L. S. C. work, as we used to when our little circle met. It is not nearly as interesting to sit cooped up in a bunk with a swinging lamp near your nose, reading 'Art of Speech,' as it would be stretched out in

that big rocker of yours, listening to you all.' Thus you see the long voyage of 15,590 miles was profitably varied by reading the books and papers he had received up to the time of his departure, and 'while on the ocean sailing' the Circle was not forgotten. So it is Chautauqua is wafted to the distant seas, and the land of the Celestials."

A local circle was organized in Winchester, Ill., last October, comprising seven members, with Miss Maggie Huston as President, Mrs. W. C. Day, Secretary, and Miss Belle Eddings, Treasurer. Meetings are held regularly every two weeks, and occasionally an extra meeting is appointed when the members are not quite up with the work. The secretary says, "We are delighted with the reading, and spend many profitable hours discussing interesting topics."

We have before us a printed report of a recent meeting of the Hillsboro, Ohio, local circle, which shows the organization to be in a flourishing condition. Forty members were present, and about twenty visitors. At the close of the review exercise Dr. Starr gave an interesting talk on scenes in the European cathedrals, mentioning among others Melrose Abbey, near which was the home of Sir Walter Scott. A selection from Ruskin, entitled "Choice Books, Good Company," was finely rendered by Miss Mattie Van Cleve. The meeting was held at the residence of Dr. and Mrs. H. S. Fullerton, who, by unanimous vote of the members present, were made honorary members of the circle.

On January 5, death entered the Memphis, Tenn., local circle for the first time, and robbed it of one of its most active and zealous members. Miss Mattie W. Baker, late vice president of the local circle, was removed in the prime of her youth and usefulness. Belonging to the class of 1884, she joined the circle in October, 1880, and entered into the work with all the enthusiasm of her nature, manifesting a desire, not only for her own improvement, but a warm interest in the welfare of the circle. No accumulation of other duties ever prevented her performing the task assigned her, with profit and pleasure to the members and credit to herself. It is seldom we are called upon to mourn a more lovely character. Her pastor, who was intimately acquainted with her, paid her a well deserved tribute when he said of her, "She united the characters of the 'Sisters of Bethany.'"

The Franklin, Pa., local circle was organized in October, 1878, with Rev. S. J. M. Eaton, D. D., President, and Miss Anna M. Dale, Secretary and Treasurer. It now sends greeting to its sister circles throughout Christendom. It has kept on its way steadily since the origin of the parent Circle in 1878. In not a single instance has it failed to hold its regular semi-monthly meetings, and in not a single instance has the president of the circle failed to be present to conduct its exercises. Its members have kept up promptly with the reading each month, except in two instances, when the books were not out in season. During the past years the exercises have been a regular and close review of the reading, with conversations on the same. Occasionally there have been essays and papers on historical characters that have been under review, with a lecture on important subjects. When possible, the subjects have been illustrated by pictures and object lessons. Connected with these meetings, in opening and closing, there have been devotional exercises. As the older members approach the close of the four years' course, the conviction deepens as to the immense practical value of the Circle, and its studies. There is also a feeling of devout thankfulness to the Great Giver of knowledge and the Revealer of truth that the way has been opened up to privilege and enjoyment and satisfaction in the pursuit of knowledge through the Circle.

An officer of the Oberlin, Ohio, local circle writes: "This being a college town, and many literary societies connected with the college, they seem to take in our young people, and our circle is composed mostly of middle aged people. Several of us are mothers, and we went into it to be better mothers and companions for our children. My three little boys are members of a small reading circle, and are also interested in my reading when it is anything they can comprehend. Our reading this year has been rather large for them, but I have so much enjoyed our art work that I have told them in a way that they could understand about it. We do a good deal of writing in our circle. For instance, in connection with our art book, an artist would be assigned to a member to present a sketch of his life and principal work, or some noted palace or cathedral, or any of the 'questions for further study.'"

The Stockton, Me., local circle numbers ten members. The names of the officers are: Miss Lillie Simmons, President; Miss Lena Randall, Vice President; Miss Lillie Staples, Secretary. The secretary writes as follows: "The circle meets every Friday evening at half-past six, and never closes until later than nine, and then with reluctance. Our meeting opens by reading from the Bible, the selection being chosen and read by the lady at whose home we meet. After this comes the recitation of whatever lessons may be in the week's course, and as every member is assigned a part, each becomes both teacher and pupil. When there are essays and 'questions for further study' we do not each attempt to prepare ourselves on all, but each takes either an essay or a question, obtains all the information possible, and reads it at the meeting, after which the papers are exchanged and copied into our note books kept especially for this purpose."

The Secretary of the Brushland, N. Y., local circle, reports as follows: "We have eight names on our roll, and all seem to be very much interested in the readings. Our officers consist of a president, secretary and leaders. The secretary holds office for three months, while the others change at each weekly meeting. The president's duty is to appoint leaders, one to each subject, to conduct the recitations at the next meeting. The president also appoints a president for the next weekly meeting. We have adopted this plan that every one may have an equal share of work to do. As we did not organize until about the middle of December, we have been obliged to take very long lessons in order to get up with the reading as it is distributed in THE CHAUTAUQUAN, and some of our members declare that they 'never studied so hard in their lives' as they have since they became members of the C. L. S. C. The meetings are held at the homes of the different members."

A local circle at Lafayette, Ind., has a membership of thirty-six. The organization has been named the "Vincent Local Circle." The membership represents churches of three denominations, and includes a Presbyterian minister and the pastor of a Methodist church, five city school teachers, two lawyers, one physician, several business men, and single and married women. The meetings are held twice each month in the Y. M. C. A. rooms. The officers are: President, Prof. John A. Maxwell; Vice President, Mrs. Ada B. Falley; Treasurer, Mrs. F. V. Erisman; Secretary, Miss Lillian G. Smith. The secretary reports as follows: "We have two kinds of members, regular and annual. The regular members are those who pledge themselves to read the four years' course. The annuals are those who read what they can, but do not wish to pledge themselves to a four years' course. So far some of our annual members are proving themselves to be invaluable helpers."

C. L. S. C. NOTES AND LETTERS.

A member of the class of 1884, writes from Maine, as follows: "We have no local circle, no triangle, not even a straight line—only a dot, and that a very small one. I pursue my studies alone but hope for company by-and-by. Several persons in town are reading a part of the books, and I hope before another year begins to be able to report a circle here."

A member of the C. L. S. C. writing from Bermuda says: "We have formed no regular local circle, but as I am an inmate of a family which contains three members besides myself, it might almost be called one, as the Chautauqua reading is the center about which the whole household revolves. I suppose it answers the same purpose so long as ideas are stirred up somehow. . . I enjoy it all, but fear I read too much to retain it all. One can not help getting interested, and as I have plenty of time I get all the books I can on the same subjects. . . We do not read together as we all go at different paces, and it takes a good many books to have a volume for everybody. I have to read my White Seal course to keep busy until the first volume is disengaged, and in odd minutes, while waiting in the carriage, I try to commit the outlines."

We have before us a letter from Santiago, Chili, asking for further enlightenment in reference to the Chautauqua reading organizations, in which the writer says: "We have under our care one hundred or more girls and boys this year, and will probably have as many more the coming year, and desire to avail ourselves in their training of whatever is best for mind and heart of the plans and methods from home."

The following letter speaks in behalf of the practical side of the after-school idea of the C. L. S. C.: "I enjoy the C. L. S. C. very much. It gives me courage to feel that, although I am forty-five years old, I am a scholar, and am in a school, and really learning something. My chance for school education was but little. After I was twelve years old I staid at home and worked summers, and then had only three or four months of schooling in winter, and for that had to walk a mile and a half through unbroken snow roads. Do you wonder that the C. L. S. C. comes to me like a God-given gift? Those that have been scrimped as I can appreciate what it is to have a course of reading laid out for them. I do get discouraged at times when the work is hard and I am so tired I can not understand what I am reading. I hope to go to Chautauqua for a week next summer. That seems to me to be the nearest heaven I shall ever get on this earth."

The "History of the World," published in THE CHAUTAUQUAN as a part of the Required Reading last year, still lingers in the memory of many for very significant reasons. One member writes, "I used to skip the dates, when on ordinary occasions I usually devoured them. I never realized before that Noah's family was such a multum in parvo affair; his sons seemed interminable. Do not consider it treason if I say I was thankful when the last bit of 'Ham' was disposed of."

Some of the many ways in which the C. L. S. C. has proven a help and a blessing are stated in the following extracts from recent letters: A member of the class of 1883, writes: "The C. L. S. C. has been of untold good to me. On account of ill health for the past six years I have been unable to attend school. During the four years previous to the past year I was a confirmed invalid, being confined to

bed or lounge the greater part of the time. In that condition my first year's work in the C. L. S. C. was mostly accomplished. At present I am enjoying comfortable health, and I am happy to say that I consider the C. L. S. C. as an important element in my recovery; it not only directed my thoughts in a new channel, but by the interest it awakened in me, it in a great measure enabled me to forget my sufferings." Another member of the same class says: "Your Circle, or rather the books I have read, were instrumental in causing me to consider the subject of religion, and I am glad to say I am at present a member of the — church here. The C. L. S. C. has been much to me. It has shown me how little I know; my eyes seem opening to a new world." A lady member writes from Indiana: "I find the course has been invaluable in Sunday-school work and home, and there is where I am most interested. Eleven years have I been looking for something systematic in the way of reading, and I am happy to say that the C. L. S. C. fills every want. I am a better mother, wife, friend, and neighbor by trying to keep 'God in the midst,' and 'never getting discouraged.'" One of the class of 1882, writes: "The three years' work and reading of the C. L. S. C. is and will be of great benefit and use to me as superintendent and chaplain of this school. Though my duties are arduous and cares innumerable I need the recreation of the C. L. S. C."

The C. L. S. C. is carried into Africa. From Swellendam, Cape Colony, South Africa, the principal of a girls' public school writes as follows: "I am one of a little band of American teachers in South Africa, and I write this at the request of the minister of the Dutch Reformed Church in this place for information in regard to the course of reading arranged by the C. L. S. C." The information has been sent, and we shall hope for interesting C. L. S. C. reports in the future from this part of the globe.

An Ohio member says of the C. L. S. C.: "It is a great and good work, this instituting a regular course of solid reading and study throughout the country, and the good and culture that will arise from it can not be estimated, especially as it is so much carried on by the mothers of our land, and for that reason will, of course, affect the children in the years to come."

A teacher pays the following tribute to the C. L. S. C. course: "I am very enthusiastic on the Chautauqua subject, and am doing all I can to increase the interest and Circle. I consider the course as of a great benefit to me. I am a teacher, and want to advance in my profession. I feel that my mental horizon is expanding since I began the course."

A lady member writes as follows: "I have enjoyed the reading in the C. L. S. C. course very much, and I feel it has been a great benefit to me. I have tried to do it as thoroughly as I could so I might remember as much as possible, but I feel that each topic which we have taken up is like a great river in which I have just dipped my fingers; still I must have gained something, as I find there are great streams of knowledge close to everyone's hand."

In the December number of THE CHAUTAUQUAN, page 174, is printed a letter from Prof. J. L. Corning, giving information in regard to pictures of ancient cities. He names a number of publishers from whom he states he has no doubt many electrotypes could be procured at a moderate figure. The inquiry is made as to the full address of the publishers referred to, and Prof. Corning furnishes them as follows: E. A. Seemann, Kunst-Verlag, Leipzig, Germany; Edward Halleberger, Verleger "Ueber Land und Meer," Stuttgart, Germany; Paul Neff, Verlags-Buchhandlung, Stuttgart, Germany; Ernst Wachsmuth, Kunst-Verleger, Berlin, Germany.

C. L. S. C. LOCAL CIRCLE LEADERS' CONFERENCE.*

DR. EATON: I suppose this meeting was called chiefly for the purpose of comparing notes, and will therefore be a kind of experience meeting on the part of officers of local circles. We will be very glad to have remarks or suggestions from any person present, either in regard to the value of local circles or the best means of conducting them, or the best ways of making them interesting and profitable.

MR. TURBILL: I have been attempting to help in one of the local circles of Cincinnati. We organized last October with twenty-one members. We agreed to meet on the first Friday of each month. We were to do our studying at home and to meet and compare notes. A few days before the meeting a copygram notice was sent to each member reminding him of the meeting, and asking him to bring at least two questions from the required reading in THE CHAUTAUQUAN, and also to prepare some short statement from eight to twenty minutes on a special point of interest, if he chose to do so, or to be ready with a reading on some author. Of course this did not happen at every meeting; but the object was to get every member interested. We were very nearly equally divided as regards gentlemen and ladies. We met at different houses. We almost always had a full meeting, although we had some very cold weather. When we had the query box questions read by the presiding officer any member who could answer a question would do so, or some person was called upon to answer it, or the President would answer it himself. On these questions the page of THE CHAUTAUQUAN was designated so that the answer could be read if not thought of at the time. We also had essays and papers and music. We had no visitors except members of the family where we met. We call it the Cummingsville Circle of Cincinnati. We had three addresses or readings toward the close of the year. We had an address from Rev. Mr. Walden and from another individual whose name I do not recall; and Mrs. Alden, who is our pastor's wife, read us a part of her book she is preparing for the Circle. It was very interesting indeed. Those are the only public exercises we had, the lectures and the reading. Our work was done principally at home.

DR. EATON: Did you have any examination of the reading for the month?

MR. TURBILL: Yes, sir; each Friday evening we met we reviewed the work of the previous month. The whole time occupied by the meeting would not be over an hour and a quarter. I was the only one the first year. I joined down here at the old tent, about the time Rev. Dr. Bugbee did. The second year we had eleven or twelve members. Last year we started off with eight or ten old members, and obtained enough new ones to make twenty-one.

MR. ROGERS: I am confident that no one thing would help local circles so much as having every branch of our studies put into the shape of the small text-books such as we had on English History, and such as is now prepared on the History of Art. Our circle at Dundee, New York, numbers thirty-three on the roll, but I can not say that more than twenty-three are really reading. We have meetings each Saturday evening. At the close of each, I announce the lesson for the coming meeting. In reviewing the lessons I have found those questions of Mr. Martin in THE CHAUTAUQUAN were just the thing needed. If we could have them, or something similar, on every branch it would be a great blessing to local circles so far as my local circle experience extends. We do not find much encouragement in

* Meeting of leaders of local circles held in the Hall of Philosophy, Chautauqua, Tuesday, August 16th, 1881, at 5 o'clock p. m., the Rev. Dr. S. J. M. Eaton presiding.

observing the Memorial Days. Somehow we have not succeeded with them very well.

A VOICE: Our Memorial Days are the most interesting we have, and every year they grow more and more so. At our first Milton Day there was very little to be said, but our last was so full of Milton that we could hardly find time to put it all in.

MR. B. F. SEITNER: Three years ago my wife, two other ladies, and myself, began reading the C. L. S. C. course. We read by ourselves the first two years, and found it was doing us so much good we felt rather ashamed we were not carrying the same blessing to others. I spoke to the pastor of our church, and he seemed willing to have a circle organized; it was given out, and, to our great surprise, some fifty at once enrolled their names. We have held meetings the first Tuesday of every month. Our meetings have been increasing in interest from month to month. Our plan has been to have a review of the books read the previous month. We have an executive committee, composed of three members, that has entire control of the interests of the circle. This committee meet and project ahead for three months what we shall review and how. We have selected, so far as possible, the very best men in the community to make those reviews. We have recognized the fact that it would have been perhaps more profitable to have had some of the members of the circle drawn out, but we found such diffidence among them, especially the first year, that it was difficult to do it. We had Mr. Hancock, the superintendent of our schools, give a review of the "Art of Speech." We have made our meetings public. We have inserted a notice of the meetings in our papers, and sent postal cards to different persons in the community who are interested in literary matters, and also to young men and women not interested in such things. We recognize the fact if we want to interest the young men and women in the community in literary matters we must also enlist those whose influence goes for something. We have found that by getting such persons to make reviews we have enlisted them. By having our meetings public we have brought in a great many that have become members who otherwise would not have joined the Circle. We have held our meetings at the church. We had a conference at first as to whether we should meet at the church or at private houses. The majority decided to meet at the church, because it was common ground, and all would know where the circle was to meet. Our meetings have been earnest and profitable.

A VOICE: Where is your circle?

MR. SEITNER: At Dayton, Ohio. We do not go around from one church to another. The majority of our members are Baptists.

A VOICE: I would like to know of any classes where they have recitations.

DR. EATON: You mean a regular examination on the reading?

A VOICE: Yes, sir.

A VOICE: I would like to ask how the reviews were conducted—whether in the form of an address, or class-drills?

MR. SEITNER: Sometimes as a class-drill, and sometimes as an address, stating the facts and salient points in the reading.

MR. TURRILL: My reviews were from these small Chautauqua text-books. Each member would have a book open in his hand and look at those initial letters and read them off.

MR. HARRIS: The question was asked whether any classes had recitations. We have a small circle in Crawfordsville, Indiana. We have weekly meetings, Tuesday afternoons at two o'clock. Those meetings have been conducted upon the recitation principle altogether. The whole of the work that was done during the year was done upon that principle.

A VOICE: Was it a success?

MR. HARRIS: It was a success so far as we are able to know.

A VOICE: Did a person ask questions of individual members?

MR. HARRIS: Yes, sir. The president asks the questions.

A VOICE: I represent the circle in Galion, Ohio. We find the questioning part successful with some. Rigid questioning in the field of history had the very desirable effect of bringing out information on the part of readers, but another effect of it was that out of thirty-five members at the start we have left only about eighteen or nineteen. But it was good stuff that was left behind, I think. I would like to know whether there is any intermediate way between rigid examination and reading without any examination?

DR. EATON: I would state the experience I have had. We have no constitution; we have regular officers. We meet twice a month. We have regular class drills on everything that is read in the course of the year. We occupy about an hour and a half each evening, and we go over the whole of the reading very closely. We examine very particularly, but we obviate the difficulty suggested by simply asking the questions generally, not personally, and all persons are requested to answer. They answer at the same time, and if there be persons present who are not able to answer the questions they are not under any embarrassment. They learn the answers whatever they are, and I have heard members say they learned more from the class-drill than they did at home.

A VOICE: Don't you find that a very few do all the answering?

DR. EATON: Oh, no. Sometimes that is the case where the questions are very difficult to answer. Sometimes two-thirds or three-fourths answer.

A VOICE: When you get the correct answer do you have the class repeat it?

DR. EATON: No, sir; we take up the lesson, as for instance, the History of the World, and go over that as a teacher in school would examine his class, bringing out every point there is in it; or, if it is something different, merely literary, we just ask in regard to the general drift as in the extracts from ancient classics of last year. In addition to that we have had essays on subjects assigned at one meeting to be read at the next meeting, as in history, on some notable historical character. We have also had some lectures. My observation is that members of the circle have kept up this systematic study. We have in our town a great many not connected with the circle who are reading, and my observation is that those are generally behind. There is not the inducement to keep up, and not the stimulus that is given to the regular members of the circle.

A VOICE: In our circle we have had an executive committee that would appoint a person who would prepare questions upon the lesson for the next meeting. These questions, twenty-five or thirty in number, are passed around on slips of paper at the beginning of the meeting, and each person is expected to answer the questions that come to him. If not, he reads the question and some one else answers it for him. The questions are numbered, so that it gives a thorough review of the subject under consideration. We have taken that course with the most important subjects.

REV. O. S. BAKETEL: I have had two circles this year. We had a circle in Manchester, N. H., that was very interesting, and I removed in the spring to Methuen, Mass., where they had a circle. I found what worked well in one place was not likely to work so well in another. In Manchester our plan of organization was very simple. Everybody was admitted that wanted to come. We had members of the class from all denominations. We conducted

the exercises sometimes by essays, assigning subjects covering something that had been read. It was difficult at first to get persons to write, and there were one or two we never could prevail upon to do so. They felt they were not able to do it. In one or two cases where they did write they brought me the papers and asked me to read them for them. Sometimes we conducted the exercises by asking questions generally, not individually. The difficulty we had was, not a majority of the class would answer. There were those who could answer, and did, because they were very thorough in their reading, and others who were not so thoroughly prepared hesitated from that fact. In the History of the World, for instance, after we had gone through a portion of it I would have a blackboard outline of the part read, so as to bring it back before our minds. When I went to Methuen I found they had had no essays or anything of that kind. The exercises had been direct questions, just as a teacher would go before a class in school, questioning around in order on all that had been read, everyone answering questions. When I found how ready they were in their answers I was surprised to think they could do so well, while the class in Manchester, that was quite equal to it in general intelligence, was not willing to undertake the work in that way. I found they had read thoroughly and carefully, and were able to answer questions readily. But when we undertook to have essays it almost frightened them to death.

A LADY: In our circle we divided the work between the officers, each one taking a certain subject. The usual plan this year has been for the one having the subject in charge to prepare the questions beforehand and drop them into the query box, and they would be distributed. Where the subjects would not permit of that, we have been fortunate enough in nearly every case to have some one take charge of the lesson for us. When we had the subject of Physiology we had a physician take charge of the lesson, and he made it very interesting. In Cincinnati this last year, we had a course of lectures. We have there twelve English circles and one German circle. Our meetings closed in May with a reunion. This year we have also planned a lecture course. They are free to all. We have them in the churches of the various denominations, and in the Y. M. C. A. Hall. I do not know how all circles keep the Memorial Days. Some we keep and some we pass over. The Memorial Days of the Circle have given rise to the celebration of poets' days in our public schools. Our superintendent knew we kept them, and thought it would be a good plan to have the children celebrate them. It has made quite a revolution in the schools of Cincinnati. It is surprising to see children who live in all sorts of homes and places recite ten, and fifteen, and twenty lines from Longfellow, and understand them too.

A LADY: Our circle is a small one, but we have all read the required reading. The lesson was given out so as to enable us to read it carefully. Then it was divided up so that each one should have a certain portion to give the principal thoughts contained in it. We were all middle-aged people who went into the class, and we had not been accustomed to writing essays. We lured them into it by getting them to take a character and asking them to write the birth, death, and age, if nothing more. That was about all they would do at first. But now it is a great privilege to every one, and they all want to write. We generally have three or four essays each meeting. To give you a fact in regard to the Memorial Days, when Addison's day came around there was but one or two knew anything about him. We had an essay concerning him, and I supposed they would all remember Addison the next year. But when it was announced some one said: "Who was Addison? What country did he belong to?" We then had three essays on

Addison. This year they all remembered him and wanted to write an essay.

DR. EATON: I would say in regard to the Memorial Days, that we do not observe them very strictly, but we observe them on the day of meeting nearest to that day. Sometimes they occur on that day, and sometimes they do not.

A VOICE: I was a member of a circle in Fredericktown, Ohio, for two years. Ours was the class of 1882. We averaged about sixteen members. We had, and still have, as one of our members a man who is in his ninety-fifth year. He has carried the reading through so far, and I hope he will live to graduate next year, and if so we propose to honor the old gentleman. Our circle did much in stirring up a great many young people who would not do any reading otherwise. I bought as many books for those who were reading a part as for those who read the whole.

MISS WASHBURN: We have a great variety of work in our local circles on the Pacific coast. The most successful work has perhaps been done in the circle at San Jose, a place of about fifteen thousand people. There we have I suppose one hundred members. Our work was divided so that we have a kind of ring within a ring. There are neighborhood circles varying from five to twenty members that hold weekly meetings for the discussion of the lesson and drills. We found that set questions are not as valuable as topical ones. In San Francisco they had a written set of questions by means of the electric pen, but we found topical questions better. Those were generally prepared by members in turn. Then we had general meetings once a month in which we had lectures, essays and the like. Our monthly meetings were delightful. We tried to bring out all the variety of talent we had, and people whom we thought had nothing to give us we found sometimes the most valuable of all. When busy upon Roman history we had a very fine large map of Rome which had been brought home by an architect who had spent some months studying the buildings of Rome. He gave an evening with us, and we received more information about Rome than from any of the books. In studying history the first year we asked one of the professors in the normal school to give us a lecture, and we had a course of about eight lectures on astronomy, so when Professor Proctor arrived we were ready to enjoy his lectures, and we did not feel at all ashamed of our local course.

THE FLOWER OF LOVE.

'Tis said the rose is Love's own flower,
Its blush so bright, its thorns so many;
And winter on its bloom has power,
But has not on its sweetness any.
For though young Love's ethereal rose
Will droop on Age's wintry bosom,
Yet still its faded leaves disclose
The fragrance of their earliest blossom.

But ah! the fragrance lingering there
Is like the sweets that mournful duty
Bestows with sadly soothing care,
To deck the grave of bloom and beauty.
For when its leaves are shrunk and dry,
Its blush extinct to kindle never,
That fragrance is but Memory's sigh,
That breathes of pleasures past forever.

Why did not Love the amaranth choose,
That bears no thorns and can not perish?
Alas! no sweets its flowers diffuse,
And only sweets Love's life can cherish.
But be the rose and amaranth twined,
And Love, their mingled powers assuming,
Shall round his brows a chaplet bind,
For ever sweet, for ever blooming.

SOME REGRETFUL WORDS.

Last night, when I laid down the month's reading course for the Chautauqua Young Folks' Reading Union (in *Wide-Awake* for January) it was with a most bitter sigh. If the Chautauqua movement had only come in my day, my day of active work, my time of "bringing up children!" The mothers of my generation had little to do with the intellectual training of the children. If it could have been made possible and easy for me to have read history with my young folks, following the action of any one spring of human progress, as the "Magna Charta Stories" of the C. Y. F. R. U. course this year reveal what the love of personal liberty has done for the world—if I could have been startled into energetic reflection concerning my own health habits and my children's, by such articles as Dr. Mary Safford's "Health and Strength" papers, and we have discussed her ideas in the family circle—if it could have been suggested to me that there was a remedy for my daughters' restlessness and ennui and discontent, in working with them in simple ways, with simple means, to make their own special rooms cozy and attractive, as Mrs. Power, in the reading course, describes in her "Ways to do Things for a Girl's Room"—if the whole household could have been brought together over these pleasures with maps and globes, work-baskets and carpenter's tools, with natural history studies and the means of correspondence with wise advisers, ah, what a different thing I could have made of our family life! I could but wish that I might see every member of the C. L. S. C. and ask if they had taken up their personal share of duty in the Chautauqua movement for the children and young folks; if they had brought it into their own households, as Dr. Vincent intended.

To most women, by forty years at the latest, comes a time of regret, regret indescribably poignant, and rarely confessed. It is over the might-have-beens of home, of the family life. We might have been so much, so dear, such comforts, so cheery companions for the father and mother who have gone into the silent land, whither we may not follow with our late love and longings. How lonely they often must have been, and how much we might have shared with them! Or else, our own children have grown away from us, and the loneliness is our own. They left us, they went their own bright, adventurous ways. We did not go on with them.

Ah, if we had it all to do over again, now differently we would do it! We ourselves would not stop growing—what a mistake that was. We would enter all the golden gates of the changing years hand in hand with them. They never should feel they must go into other homes for cheer and sympathy and gladness. Then, children were so dear, clinging so close to us mothers in the early years—not a trouble, not a want they did not come to us with. When did they feel the first lack in us? What carelessness or indifference was it that first sent the child away by itself to brood over its puzzle, or its grief, in solitude; or else across the home threshold to find a new friend?

They thought evenings at home so stupid. Father read his paper, or he dozed by the fire, while mother mended or knit, and nobody made a noise. Perhaps it was stupid; yes, it probably was. Why did it not occur to us to make a business of home-making? Why did we not give it thought, and plan cheery evenings, good times? Why did not father and mother talk it over together? Why were not the children of more importance to us? Why should they not have grown up with the habit of reading aloud, and of listening, and of discussions from their earliest reading-time? Why did we not buy books for them in a different way? Why did we not make it part of a wise and loving parental plan to study the announcements of new

books, and talk about them, and choose by the voice of the whole family? Why did we not plan and save so as to have "book money" every year? Why did it never occur to us to be at some pains—delightful pains—to learn about different authors, to make collections of biographical and critical facts about them, to make this a pleasant work for all the family, so that without great conscious effort a fair knowledge of authors, and articles, and scientists, and inventors, and eminent men and women, should have been part and parcel of our children's intellectual consciousness? Why were we so indolent, so blind, so surprisingly indifferent about our children as to go our own ways, read our own books in selfish silence, and buy carelessly for them, or not at all, or let them borrow, without advice, without supervision, drawing their own conclusions from what they read? *Why, why*, when it is such a bitter thing to waken some day as from long sleep, and find ourselves utter strangers to our children's inner selves, shut out from the thoughts they think, the beliefs they have imbibed, the ideals they have built—our time for molding and shaping forever gone by.

WANTING.

Under the mighty headland the wavelets laugh and leap,
The sunny breeze blows over the seas, soft as an infant's sleep;

The butterflies over the clovered hill, flutter in mazy dance,
The viewless lark in the deep blue arc, sings to the radiance.
And all below and all above,

Is sweet as hope and pure as love;

"But ah," sighed the maiden, "the sunshine is dim,
And the gladness is wearisome, wanting him!"

Under the mighty headland the mightier rollers crash,
As they break asunder in foam and thunder, and their crests
in ominous flash

Gleam in the steel-grey distance; and the winds in furious
sweep

Waken the waves in their deepest caves, and the voice of
the angry deep

Rolls full and far, over sand and Scar,

In the glory and grandeur of nature's war.

"But ah," sighed the maiden, "the glory is grim,
The grandeur is ominous, wanting him!"

Over the mighty headland, over the heaving sea,
From the sullen shroud of the lowering cloud the rain falls
ceaselessly.

Sobbing with wings wet laden, the wild west wind walls on,
And our hearts sink low as its tale of woe, to its dreary
monotone;

And the embers grow grey on the lonely hearth,

And the dull night closes on tired earth.

"And ah," sighed the maiden, "as day died dim,
So do my hours pass, wanting him."

The laugh that welcomes the sunshine rings false for the
chime it knew;

There is something dull in the beautiful, that is not watched
by two;

The sad sweet cadence of autumn needs the ring of the
soothing voice;

Unless one is there her mirth to share, can the household
joy rejoice?

For the chords of life ajar must be,

Unless one hand hold the master key;

"And ah," said the maiden, "the nectar may brim,
But for me is no loving-cup, wanting him!"

THE GOOD WOMEN.

[The high order of Goethe's genius, the high rank occupied by him in the realm of literature entitles him to a hearing when others would not be listened to. The men are very few who like Shakspeare and Goethe have secured universal recognition of their transcendent powers. The influence of the great German poet upon the literature of his native country has been very great and is still undiminished. Whatever he wrote is read and studied for its charming genius and originality. The work from which the following is an extract is one of the translations made expressly for the series of German Classical Works of the "Standard Library." The translator, R. D. Boylan, Esq., is favorably known to the readers of this library especially by his revision of Schiller's "Don Carlos."]

Seyton.—It is a great pity that private diaries are now so completely out of fashion. Twenty years ago they were in general use, and many persons thought they possessed a veritable treasure in the record of their daily thoughts. I recollect a very worthy lady upon whom this custom entailed a sad misfortune. A certain governess had been accustomed from her earliest youth to keep a regular diary, and, in fact, she considered its composition to form an indispensable part of her daily duties. She continued the habit when she grew up, and did not lay it aside even when she married. Her memorandums were not looked upon by her as absolute secrets, she had no occasion for such mystery, and she frequently read passages from it for the amusement of her friends and of her husband. But the book in its entirety was entrusted to nobody. The account of her husband's attachment had been entered in her diary with the same minuteness with which she had formerly noted down the ordinary occurrences of the day; and the entire history of her own affectionate feelings had been described from their first opening hour until they had ripened into a passion, and become at length a rooted habit. Upon one occasion this diary accidentally fell in her husband's way, and the perusal afforded him a strange entertainment. He had undesignedly approached the writing-desk upon which the book lay, and, without suspicion or intention, had read through an entire page which was open before him. He took the opportunity of referring to a few previous and subsequent passages, and then retired with the comfortable assurance that it was high time to discontinue the disagreeable amusement."

Henrietta.—But, according to the wish of my friend, our conversation should be confined to good women, and already we are turning to those who can scarcely be counted amongst the best.

Seyton.—Why this constant reference to bad and good? Should we not be quite as well contented with others as with ourselves, either as we have been formed by nature, or improved by education?

Armidoro.—I think it would be at once pleasant and useful to arrange and collect a series of anecdotes such as we have heard narrated, and many of which are founded on real occurrences. Light and delicate traits, which mark the characters of men, are well worthy of our attention, even though they give birth to no extraordinary adventures. They are useless to writers of romance, being devoid of all exciting interest; and worthless to the tribe of anecdote-collectors, for they are for the most part destitute of wit and spirit, but they would always prove entertaining to a reader who, in a mood of quiet contemplation, should wish to study the general characteristics of mankind.

Sinclair.—Well said. And if we had only thought of so praiseworthy a work a little earlier, we might have assisted our friend, the editor of ———, by composing a dozen anecdotes, if not of model women, at least of well-behaved personages, to balance his catalogue of naughty ladies.

Amelia.—I should be particularly pleased with a collection of incidents to show how a woman forms the very soul

and existence of a household establishment; and this because the artist has introduced a sketch of a spendthrift and improvident wife, to the defamation of our sex.

Seyton.—I can furnish Amelia with a case precisely in point.

Amelia.—Let us hear it. But do not imitate the usual custom of men who undertake to defend the ladies: they frequently begin with praise, and end with censure.

Seyton.—Upon this occasion, however, I do not fear the perversion of my intention, through the influence of any evil spirit. A young man once became tenant of a large hotel which was established in a good situation. Amongst the qualities which recommended a host, he possessed a more than ordinary share of good temper. He was peculiarly fortunate in selecting a pursuit in which he found it necessary to devote a considerable portion of the day to his home duties. He was neither careful nor negligent, and his own good temper exercised a perceptible influence over the numerous guests who assembled around him.

He had married a young person who was of a quiet, passive disposition. She paid punctual attention to her business, was attached to her household pursuits, and loved her husband, though she often found fault with him in secret for his carelessness in money matters. She had a great love for ready money; she thoroughly comprehended its value, and understood the advantage of securing a provision for herself. Devoid of all activity of disposition, she had every tendency to avarice. But a small share of avarice becomes a woman, however ill extravagance may suit her. Generosity is a manly virtue, but parsimony is becoming in a woman. This is the rule of nature, and our judgments must be subservient thereto.

Margaret (for such was the name of this prudent personage) was very much dissatisfied with her husband's carelessness. Upon occasions when large payments were made to him by his customers, it was his habit to leave the money lying for a considerable time upon the table, and then to collect it in a basket, from which he afterwards paid it away, without making it up into packages, and without keeping any account of its application. His wife plainly perceived that, even without actual extravagance, where there was such a total want of system, considerable sums must be wasted. She was above all things anxious to make her husband change his negligent habits, and she became grieved to observe that the small savings which she collected and so carefully retained were as nothing in comparison with the money that was squandered, and she determined, therefore, to adopt a rather dangerous expedient to make her husband open his eyes. She resolved to defraud him of as much money as possible, and for this purpose had recourse to an extraordinary plan. She had observed that when he had once counted his money which he allowed to remain so long upon the table, he never reckoned it over a second time before putting it away; she therefore rubbed the bottom of a candle-stick with tallow, and then, apparently without design, she placed it near the spot where the ducats lay exposed, a species of coin for which she entertained a warm partiality. She thus gained possession of a few pieces, and subsequently of some other coins, and was soon sufficiently well satisfied with her success. She therefore repeated the operation frequently, and entertained no scruple about employing such evil means to effect so praiseworthy an object, and she tranquilized her conscience on the subject by the reflection that such a mode of abstracting her husband's money could not be termed robbery, as her hands were not employed for the purpose. Her secret treasure increased gradually, and soon became very much greater by the addition of the ready money which she herself received from the customers of the hotel, and of which she invariably retained possession.

She had carried on this practice for a whole year, and though she carefully watched her husband, she never had reason to believe that his suspicions were awakened, until at length he began to grow discontented and unhappy. She induced him to tell her the cause of his anxiety, and learned that he was grievously perplexed. After the last payment which he had made of a considerable sum of money, he had laid aside the amount of his rent, and not only this had disappeared, but he was unable to meet the demand of his landlord from any other channel; and as he had always been accustomed to keep his accounts in his head, and to write down nothing, he could not possibly understand the cause of the deficiency.

Margaret reminded him of his great carelessness, censured his thoughtless manner of receiving and paying away money, and spoke of his general imprudence. Even his generous disposition did not escape her remarks; and, in truth, he had no excuse to offer for a course of conduct the consequences of which he had so much reason to regret.

But she could not leave her husband long in this state of grievous trouble, more especially as she felt a pride in being able to render him once more happy. Accordingly, to his great astonishment, on his birthday, which she was always accustomed to celebrate by presenting him with something useful, she entered his private apartment with a basket filled with rouleaux of money. The different descriptions of coin were packed together separately, and the contents were carefully endorsed in a handwriting by no means of the best. It would be difficult to describe his astonishment at finding before him the precise sums which he had missed, or at his wife's assurance that they belonged to him. She thereupon circumstantially described the time and the manner of her abstracting them, confessed the amount which she had taken, and told also how much she had saved by her own careful attention. His despair was now changed into joy, and the result was that he abandoned to his wife all the duty of receiving and paying away money for the future. His business was carried on even more prosperously than before, although from the day of which we have spoken, not a farthing ever passed through his hands. His wife discharged the duty of banker with extraordinary credit to herself; no false money was ever taken, and the establishment of her complete authority in the house was the natural and just consequence of her activity and care; and, after the lapse of ten years, she and her husband were in a condition to purchase the hotel for themselves.

Sinclair.—And so all this truth, love, and fidelity ended in the wife becoming the veritable mistress. I should like to know how far the opinion is just that women have a tendency to acquire authority.

Amelia.—There it is again. Censure, you observe, is sure to follow in the wake of praise.

Armidoro.—Favor us with your sentiments on this subject, good Eulalia. I think I have observed in your writings no disposition to defend your sex against this imputation.

Eulalia.—In so far as it is a grievous imputation, I should wish it were removed by the conduct of our sex. But where we have a right to authority, we can need no excuse. We like authority because we are human. For what else is authority, in the sense in which we use it, than a desire for independence, and for the enjoyment of existence as much as possible. This is a privilege which all men seek with determination, but our ambition appears, perhaps, more objectionable, because nature, usage, and social regulations place restraints upon our sex, whilst they enlarge the authority of men. What men possess naturally, we have to acquire, and property obtained by a laborious struggle will always be more obstinately held than that which is inherited.

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Seyton.—But women, as I think, have no reason to complain on that score. As the world goes, they inherit as much as men, if not more, and in my opinion it is a much more difficult task to become a perfect man than a perfect woman. The phrase, "He shall be thy master," is a formula characteristic of a barbarous age long since passed away. Men can not claim a right to become educated and refined, without conceding the same privilege to women. As long as the process continues, the balance is even between them; but as women are more capable of improvement than men, experience shows that the scale soon turns in their favor.

Armidoro.—There is no doubt that in all civilized nations women in general are superior to men, for where the two sexes exert a corresponding influence over each other, man becomes effeminate, and that is a disadvantage; but when a woman acquires any masculine virtue, she is the gainer, for if she can improve her own peculiar qualities by the addition of masculine energy, she becomes an almost perfect being.

Seyton.—I have never considered the subject so deeply. But I think it is generally admitted that women do rule and must continue to do so, and therefore whenever I become acquainted with a young lady, I always inquire upon what subjects she exercises her authority, since it must be exercised somewhere.

Amelia.—And thus you establish the point with which you started?

Seyton.—And why not? Is not my reasoning as good as that of philosophers in general, who are convinced by their experience? Active women, who are given to habits of acquisition and saving, are invariably mistresses at home; pretty women, at once graceful and superficial, rule in large societies, whilst those who possess more sound accomplishments exert their influence in smaller circles.

Amelia.—And thus we are divided into three classes.

Sinclair.—All honorable, in my opinion; and yet those three classes do not include the whole sex. There is still a fourth, to which perhaps we had better not allude, that we may escape the charge of converting our praise into censure.

Henrietta.—Then we must guess the fourth class. Let us see.

Sinclair.—Well then, the three first classes, were those whose activity was displayed at home, in large societies, or in smaller circles.

Henrietta.—What other sphere can there be where we can exercise our activity?

Sinclair.—There may be many. But I am thinking of the reverse of activity.

Henrietta.—Indolence! How could an indolent woman rule?

Sinclair.—Why not?

Henrietta.—In what manner?

Sinclair.—By opposition. Whoever adopts such a course, either from character or principle, acquires more authority than one would readily think.

Amelia.—I fear we are about to fall into the tone of censure so general to men.

Henrietta.—Do not interrupt him, Amelia. Nothing can be more harmless than these mere opinions, and we are the gainers, by learning what other persons think of us. Now then, for the fourth class, what about it?

Sinclair.—I must take the liberty of speaking unreservedly. The class I allude to does not exist in our country, and does not exist in France, because the fair sex, both amongst us and our gallant neighbors, enjoys a proper degree of freedom. But in countries where women are under restraint and debarred from sharing in public amusements, the class I speak of is numerous. In a neighboring country there is a peculiar name, by which ladies of this class are invariably designated.

Henrietta.—You must tell us the name; we can never guess names.

Sinclair.—Well I must tell you, they are called roguish.

Henrietta.—A strange appellation.

Sinclair.—Some time ago you took great interest in reading the speculations of Lavater upon physiognomy; do you remember nothing about roguish countenances in his book?

Henrietta.—It is possible, but it made no impression upon me. I may perhaps have construed the word in its ordinary sense, and read on without noticing it.

Sinclair.—It is true, that the word "roguish" in its ordinary sense is usually applied to a person who, with malicious levity, turns another into ridicule; but in its present sense it is meant to describe a young lady, who, by her indifference, coldness, and reserve—qualities which attach to her as a disease—destroys the happiness of one upon whom she is dependent. We meet with examples of this everywhere; sometimes even in our own circle. For instance, when I have praised a lady for her beauty, I have heard it said in reply, "Yes, but she is a bit of a rogue." I even remember a physician saying to a lady who complained of the anxiety she suffered about her maid-servant, "My dear madam, the girl is somewhat of a rogue, and will give a deal of trouble."

Amelia rose from her seat and left the apartment.

Henrietta.—That seems rather strange.

Sinclair.—I thought so too, and I therefore took a note of the symptoms, which seem to mark a disease half moral and half physical, and framed an essay which I entitled, "A Chapter on Rogues," and as I meant it to form a portion of a work on general anthropological observations, I have kept it by me hitherto.

Henrietta.—But you must let us see it, and if you know any interesting anecdotes to elucidate your meaning of the word "rogue," they must find a place in our intended collection of novels.

Armidoro.—(Coming from the cabinet to which he had frequently retired). Your wish is accomplished. I know the motive of our friend, the editor of the work. I have taken down the heads of our conversation upon this paper. I will arrange the draft, and if Eulalia will kindly promise to impart to the whole that spirit of charming animation which she possesses, the graceful tone of the work, and perhaps also its contents, will in some measure expiate the offence of the artist for his ungallant attack.

Henrietta.—I can not blame your officious friendship, Armidoro, but I wish you had not taken notes of our conversation; it is setting a bad example. Our intercourse together has been quite free and unrestrained, and nothing can be worse than that our unguarded conversation should be overheard and written down, perhaps even printed for the amusement of the public.

CHAUTAUQUA—1882.

I.—TIME.

The Annual Meetings at Chautauqua will begin Saturday, July 8, 1882, with the "Chautauqua School of Languages" (lasting six weeks) and the "Teachers' Retreat" (lasting three weeks). The "Public Meetings" will open Saturday, July 8. The "Assembly" proper will begin on Tuesday, August 1, and continue until August 21.

II.—THE CHAUTAUQUA SCHOOL OF LANGUAGES.

It is the object of the Chautauqua Normal School of Languages to make teachers familiar with the natural method of teaching both ancient and modern languages; to illustrate other methods, and to increase popular interest in philological studies.

While the School of Languages is especially designed for teachers, other persons will be welcome, and will receive

careful instruction. A children's class will also be organized for the illustration of teaching by the natural method. Persons will be admitted to the school at any time, but it is extremely desirable that all should be present from the beginning.

Instruction will be given in German by Prof. J. H. Worman, A. M., of New York; in French by Prof. A. Lalonde, of Kentucky; in classical and ecclesiastical Latin by Prof. Henry Lummis, A. M., of Massachusetts; in Hellenistic Greek and Hebrew by Rev. Dr. James Strong, of Madison, N. J.; in Anglo-Saxon and English literature by Prof. W. D. McClintock, of Kentucky.

III.—THE CHAUTAUQUA TEACHERS' RETREAT.

It is the aim of the Chautauqua Teachers' Retreat to stimulate and quicken teachers by a series of conversations under the general direction of competent instructors.

Three classes of subjects are discussed in the Teachers' Retreat: 1. The Biographical Centers, or, The Study of the Great Educators. 2. The Philosophy of Education, with definitions of important terms, psychological and pedagogical. 3. Methods of Management and Instruction, growing out of the true philosophy of education. Teachers attending the Retreat have an opportunity of witnessing, for a limited number of times, the processes employed in the Chautauqua School of Languages. Instruction will be given in rhetoric by the Hon. J. W. Dickinson, Secretary of the Massachusetts Board of Education. Prof. William H. Niles, of the Institute of Technology, Boston, will give a series of practical talks on "Geography; How to Teach It," with two or more popular illustrated lectures on the "Origin of Mountain Scenery," "The Glaciers of the Alps," "Holland and its People," etc. Prof. Frank Beard, of Syracuse University, will give a course of lessons in art. Edward A. Spring, sculptor, of Perth Amboy, N. J., will conduct the School of Sculpture and Modeling. Prof. W. D. Bridge, of New Haven, Conn., will give a series of lessons in standard phonography. Prof. J. T. Edwards, of Randolph, N. Y., will give a series of practical talks on "Physical Science in the School-room." Instruction will be given during the "Retreat" in elocution and in music.

IV.—ATTRACTIONS.

There is no summer resort on the continent where teachers and students in the specialties can enjoy such rare combinations of rest, recreation and instruction as at Chautauqua.

The surroundings give added charm to the exercises of the School of Languages and the Teachers' Retreat. The meetings are held in halls and temples delightfully located in the groves of grand old trees on the edge of the lake. Here the student enjoys lovely mornings, unrivaled sunsets, moonlight nights. In the several parks are rustic seats and beautiful fountains. At night the grounds are illuminated by the electric light. The advantages of the annual Assembly may be enjoyed by the students of the School of Languages and of the Teachers' Retreat. The Assembly opens as the Retreat closes. The School of Languages continues till nearly the close of the Assembly. Among the attractions of the Assembly are superior lectures in literature, history, science, and art, by men of national, and often of world-wide, reputation. The music at Chautauqua is always fine. Cornetists, violinists, choice vocalists, and a chorus choir, with a new, powerful chorus-organ built by George H. Ryder & Co., of Boston, are among the promised attractions. This year we are to be favored during a part of the Assembly with the presence of the "Royal Hand-bell Ringers and Glee-men, of London, England," Duncan S. Miller, Esq., Conductor. The illuminated fleet, camp-fires, children's bon-fires, museums, and concerts, minister to the delight and profit of all who attend the Chautauqua meetings. Recreation and instruction are furnished by the old-time "debating society" and by "spelling matches," Saturday

afternoon "picnics," evening "excursions on the lake," the German "camp-fire," where German songs are sung, German stories told, and German speeches made. The educational museum will be open, with maps, books, charts, photographs, engravings of educational institutions, and the toy-language department. Here, too, in the archaeological department, one may find the Assyrian Winged Bull and the Winged Lion, the Rosetta Stone, Codex Alexandrinus, photographs recently taken by the Palestine Exploration Fund, rare books, relics, casts, etc., etc. Vespers, philological conferences, *soirées*, *conversazioni*, lectures in French and German, Sabbath-school sessions, Assembly services, sermons, praise meetings, even-songs, find their place in the rich and rare and varied programmes of the School of Languages and the Teachers' Retreat.

V.—TERMS.

The payment of \$12 will secure instruction in two languages at Chautauqua for six weeks; \$15 in more than two languages for the same time. The ticket of the School of Languages entitles its holder to all the General Exercises of the Assembly.

Six dollars will admit to the General Exercises of the Teachers' Retreat for three weeks, admission to two sessions of each of the several classes in the School of Languages, and all the General Exercises of the Assembly to August 21.

The price of tickets to the Public Meetings, beginning Saturday, July 8, is as follows:

Single day, 25 cents. July 29 and after that, 40 cents a day.

VI.—THE CHAUTAUQUA ORGANIZATION.

The Chautauqua Meetings are under the direction of a Board: Lewis Miller, Esq., of Akron, Ohio, President; and Dr. J. H. Vincent, of New York, Superintendent of Instruction. There are under the direction of this Board six Departments:

1. Chautauqua School of Languages.
2. Chautauqua Teachers' Retreat.
3. Chautauqua Foreign Missionary Institute.
4. Chautauqua Sunday-school Assembly.
5. Chautauqua Literary and Scientific Circle.
6. Chautauqua Young Folks' Reading Union.

Of all these Lewis Miller, Esq., is President, and Dr. J. H. Vincent is Superintendent of Instruction.

VII.—GENERAL INFORMATION.

1. Board can be obtained at Chautauqua at reasonable rates, at the Hotel and at cottages on the ground. Tents or rooms in cottages may be rented. Day-boarding may be secured at all prices. Good substantial table board can be had in many cottages at \$5 a week. For boarding arrangements, correspond with A. K. Warren, Esq., Chautauqua, N. Y.

2. Certificates of attendance and attainment will be given to members of the School of Languages and of the Teachers' Retreat who remain during the entire term.

3. The following is a tentative programme for each day of the School of Languages:

- 8-8:55 a. m.—Greek.—Homer.
French.—Intermediate.
- 9:05-10 a. m.—Greek.—Beginners.
Latin.—Advanced.
German.—Beginners.
French.—Advanced.
- 10:05-11 a. m.—Greek.—Xenophon.
Latin.—Beginners.
French.—Beginners.
German.—Intermediate.
- 11:05-12 m.—German.—Advanced.
- 3:30-4:30 p. m.—Latin.—Advanced.
Greek.—Modern.
Anglo-Saxon.
- 5-6 p. m.—Lectures in the several Departments, Hebrew, German, French, Latin, Greek, etc.

4. The Greek and Latin Department, under the direction of Prof. Henry Lummis, of Watertown, Mass., will present, in addition to a sharp analysis of every lesson, a discussion of methods and principles, and an exhibition of the value of the knowledge of Greek and Latin in reference to our own tongue, a close comparison of idioms, a presentation of the laws of pronunciation and syllable making. In Latin, the advanced class will study Horace or Virgil, and give attention to prosody. The intermediate class will study Caesar or Sallust. The beginners' class, the reader. In Greek the advanced class will study Homer and Greek prosody; the intermediate class will study the Anabasis; and the beginners' class will use White's Reader.

5. The German Department, under the direction of the distinguished author and teacher, Prof. J. H. Worman, A. M., of the Adelphi Academy, Brooklyn, N. Y., will give instruction in Prof. Worman's own method, and in his own inimitable way, in primary, intermediate, and advanced German. He will use his own text-books—"The Chautauqua German Series," after the Pestalozzian method. *Teachers of German* are earnestly requested to come prepared to enter at least two classes, in order to obtain a better insight into the workings of the method used at Chautauqua. A normal class in German will be organized the third week, and will be in session twice a week or oftener, as the case may require. This class will train teachers for their work. Applicants for admission to the "Normal Class" should send their names to Prof. J. H. Worman, 401 Washington avenue, Brooklyn, N. Y., by or before June 1, 1882. Lectures in German, critical readings of standard authors, conversations, juvenile class teaching, with objects provided as illustrations, etc., will render the various German classes invaluable to all students and teachers.

The peculiar features of Prof. Worman's new method are:

- (1) The language is taught without the help of English.
- (2) It appeals to pictorial illustrations for the names of objects.
- (3) The learner speaks from the first lesson understandingly.
- (4) Grammar is taught to prevent mistakes in composition.
- (5) The laws of the language are taught analytically to make them the learner's own inferences (deductions).
- (6) Rapidity of progress is insured by dependence upon associations and contrasts.
- (7) Strictly graded lessons and conversations on familiar and interesting topics, providing a stock of words and ideas needed in the conversation of every-day life.

6. Prof. A. Lalande, of Kentucky, who has for several years been engaged in teaching French at Chautauqua, will give instruction in French to primary, intermediate, and advanced pupils. Prof. Lalande has established an enviable reputation at Chautauqua. Ferdinand Böcher, Professor in Modern Languages in Harvard College, says: "Professor Lalande's pronunciation is remarkably clear and correct; his enunciation distinct without the least tinge of provincialism. He has great facility in finding apt illustrations to explain difficult points." Prof. Böcher also speaks of the patience, energy, and vivacity of Lalande. Prof. Lalande will weekly give *Une Réception Française*, to which all are invited, and at which French alone will be spoken.

7. Dr. James Strong, of Drew Theological Seminary, Madison, N. J., editor of the great M'Clintock & Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, an eminent author and professor, and a remarkable teacher, will have charge of the Department of Hebrew at Chautauqua.

8. Prof. W. D. MacClintock, of Kentucky, recommended to Chautauqua by Prof. A. S. Cook, will have charge of the department of Anglo-Saxon and English Literature. Although a very young man, Prof. MacClintock won golden

opinions by his success at Chautauqua last summer. He will give a course of lessons in Anglo-Saxon and Historical English, with half-hour talks on the History of the English Language. A daily course in Shakspeare will be conducted during the first four weeks of the term. A daily course in Chaucer will be conducted during the last two weeks of the term, and weekly lectures will be given on Representative English Poets. Most of the books needed as aids will be found in the small reference library in connection with the School of Languages.

9. Two prizes, of ten and fifteen dollars in money, will be presented for proficiency in Anglo-Saxon; this to be decided by an examination next summer at Chautauqua. The papers will be examined by Prof. A. S. Cook, the former Anglo-Saxon professor, now in Germany. The names of the successful contestants will be published in the HERALD, together with two or three others deserving of honorable mention. All who apply may enter the examination on condition of reporting his or her name three days before the examination takes place. Those who enter for the examination should be prepared on all the prose of Sweet's "Anglo-Saxon Reader." Ample time will be given for the examination, which will be exclusively in writing. In deciding upon the merits of the work, account will be taken, first, of the faithfulness and general excellence of the translations; second, of the grammatical knowledge exhibited in the parsing of selected passages, and in the answers to a series of written questions.

10. Hon. J. W. Dickinson, of the Massachusetts Board of Education, has consented to give a course in Rhetoric at the Chautauqua Teachers' Retreat the coming summer. He will give lessons in Rhetoric, in topics on the two parts into which Rhetoric may be divided: "Figurative Language" and "Style." The topics will be taught objectively. Prof. Dickinson will prepare his class with a good method of teaching Rhetoric to their own pupils. And though never teaching the subject as a science, the knowledge they will gain will be most valuable to them as a guide to teaching language and composition writing in three grades: primary, intermediate and scientific.

11. The Department of Standard Phonography will be under the direction of Prof. William D. Bridge, V. D. M., of New Haven, Conn. Prof. Bridge is the phonographic secretary of Dr. J. H. Vincent, has been an expert, practical short-hand writer for more than twenty-five years, and understands most thoroughly the science and art which he teaches. He will be able to render valuable instruction during the Chautauqua School of Languages and the Teachers' Retreat, to beginners or more advanced students; classes being formed in both grades.

12. Prof. Frank Beard, of Syracuse University, will give a course of lessons in Art, beginning the 10th or 12th of July.

13. Prof. J. W. Churchill of Andover, Mass., will again give a series of lessons and public readings in Elocution at Chautauqua during the Assembly.

14. Edward A. Spring, Sculptor, of Perth Amboy, N. J., will conduct the School of Sculpture and Modeling at Chautauqua in the summer of 1882. He will exemplify all the processes of the sculptor, by having in process clay modeling, plaster, terra cotta, and marble work, and so make his pupils "at home," as far as possible in so short a time, when they afterward hear or talk of sculpture. Mr. Spring will bring with him tools for modeling, and objects in terra cotta from the Eagleswood Art Potteries.

15. Several "Memorial Days" will be observed during the "Retreat," when the lives of illustrious educators will be brought to the attention of teachers.

16. A powerful chorus-organ, built by the well-known house of George H. Ryder & Co., Boston, Mass., will be put

up in the amphitheater at Chautauqua for use during the School of Languages and the Teachers' Retreat, and all the meetings of 1882. There will be a grand Organ Concert on Saturday, July 8, the opening day of the Teachers' Retreat and the School of Languages.

17. The C. S. L. and the C. T. R. have both grown steadily since their organization. The School of Languages for 1881 enrolled 148 members, of whom 18 studied Greek, 47 Latin, 84 German, 81 French, 12 Anglo-Saxon, 22 English Literature. There were 43 who studied both German and French.

One hundred and two certificates were issued for attendance upon the entire six weeks' course.

One hundred and sixteen took lessons in Elocution. In the Teachers' Retreat there were, in 1881, 105 members. Most of these completed the course.

18. In connection with the C. S. L. and the C. T. R. in 1882 a Committee of Reception and Entertainment will be appointed, whose duty it shall be to arrange for and direct the Recreations, Concerts, Receptions, Sociables, etc., of the meeting.

19. Guiseppe Vitale, who delighted the students a year ago with his matchless performances on the violin, will be in attendance during the sessions of the Teachers' Retreat and the School of Languages. Leon H. Vincent, of Syracuse, N. Y., will also be present in charge of the Archaeological, Educational, and Art Museums. He will also assist in the Musical Department.

20. It is too early to make definite announcements concerning the attractions of the Assembly. John B. Gough, Esq., Bishop R. S. Foster, Bishop H. W. Warren, Dr. L. T. Townsend, and many others will be present. A rich programme of lectures, concerts, etc., is guaranteed.

THE ROYAL HAND-BELL RINGERS.

The lecture hall of Mr. Spurgeon's Tabernacle was never filled with a gayer set, and never resounded with more laughter than it did on Friday, when Mr. Duncan S. Miller and the Royal Hand-bell Ringers commenced a series of entertainments in connection with Sunday-school work, which, Mr. Spurgeon very properly said, it was to be hoped would extend all over the land. It is needless to say much of Mr. Duncan Miller; by this time he is pretty well known. The Queen has sent for him twice, the Prince of Wales four times, and as to myself, I meet him at all times and places, always with that wonderful music of his, charming not only the savage breast, but even that unhappy product of our age, the man of culture, whose drawing-room is made hideous with old cracked China plates, and who is apt to faint if you go so far as to call a spade a spade. Mr. Miller, as a boy, was given to bell-ringing in the ancient city of Norwich, where he first saw the light of day, and in 1866 he and a few young friends connected with the Poland Street Temperance Society launched forth on their public career, little anticipating the success they were to achieve and the fame they were to win, at one of the great people's gatherings originated by the Rev. G. M. Murphy. Then they had seventeen hand-bells, and now they have one hundred and thirty-one. But their success has led to many imitators, some of whom actually claim to be the originals themselves. Since 1866 Mr. Miller and his men have given three thousand four hundred entertainments in every part of England and Wales and Ireland, and even Belgium—that land whose church bells chime more exquisite harmony than those of any other nation in the world. But Mr. Miller has a knack of amusing children, and he has determined to devote his energies in that direction. The time has come, as he told us on Friday, when it is the duty of Christian men to find wholesome moral amusement, not music-hall slang, for their young people, and that he succeeded, at any rate, I may say

there are a thousand of the Tabernacle Sunday-school children ready to declare, to say nothing of their pastor, who never looked better than he did the other night, sitting at the far end among the boys, with a face all smiles and fun. Indeed, it would be difficult to say who did enjoy themselves most, Mr. Spurgeon or the children, or Mr. Miller and his men. The fact was, all had more or less to do with the success of the evening, for the children joined sweetly in some of the well-known melodies, such as "Hold the Fort," "There is a Happy Land," "Rock of Ages," and Mr. Spurgeon made everyone roar with laughter as he poked his fun at Mr. Miller, who is certainly an exception to the general rule of "laugh and grow fat;" and besides, we had a black brother, a Mr. Johnson, whom the children cheered when he made his appearance almost as heartily as they did Mr. Spurgeon himself. I must own that the sight of the children was that which pleased me most. They all looked so happy, so clean, so comfortable, so respectable, and I quite envied them the enthusiasm with which they listened to the music, and the laughter with which they greeted Mr. Miller's jokes—for Mr. Miller is a great talker as well as a great musical performer, and if the children are not wiser for his talk, it is not his fault, but theirs. If I might venture to criticize, I would say he was almost too communicative. People like a little mystery, and when he explained that a companionological performance was only another name for bell-ringing, all felt, as Royalty did when it was shown how the apple got into the dumpling, that the mystery was not so great after all. One of Mr. Miller's hits was very happy, and was warmly applauded. Speaking of the uses of church bells, he intimated that one use was to show the people it was time to come to church; but in the case of the Tabernacle, it was shown that the largest congregation in London could be got together without bells, and with the most wonderful punctuality. Another of Mr. Miller's hits was when, introducing the good old song,

- "Jolly tinkers we are,
Free from sorrow or care."

he referred to the political tinkers, of which we have too many with us at all times. Mr. Spurgeon was, as usual, pre-eminent happy, whether grave or gay. How winningly he welcomed the children, as he told them how glad he was to see them, and hoped they would give their hearts to Jesus, and when they grew up to be men and women would become members of the Church of Christ. His personal remarks as to Mr. Miller were received with a laughter that was irresistible as it was contagious, and when he called on Mr. Johnson, the black man, to tell them of a land where the people had no bells, and did not know when Sunday came, he was in his happiest vein. For instance, when Mr. Johnson described how the people went to war, each holding a *dor* as a shield, said Mr. Spurgeon, "a battledore, you mean," a joke which sent the children into ecstasies—ecstasies which were continued when Mr. Spurgeon intimated what a nice color black was, how handy to polish oneself up with a blacking brush, and so on; and then, when, toward the end of the meeting, he thanked Mr. Miller for the treat he had given them all that evening, how he hoped that Mr. Miller would continue his work among all the Sunday-schools in England, and thus serve the cause of God, the response of the children was heartier than ever. Mr. Spurgeon, however, soon relapsed into merriment, as when stating how delighted, pleased, charmed, interested they were, and using all the adjectives of a complimentary character at his command, he concluded by saying we all felt as refreshed as if we had had—a glass of water. Finally, Mr. Spurgeon, amidst sympathetic laughter, conferred a patent on Mr. Miller for his performance, as King James had conferred one on the man who had gone up Salisbury Cathedral and had stood on his head there. "Let him have a patent," said the King, "to do it;" and so said Mr. Spurgeon, "Let Mr. Miller have a patent for his entertainment for the children of our Sunday-school." Only a day or two since a very wise man remarked to me that the Sunday-school had done its work. It was a pity he was not with me at the Tabernacle on Friday night.—*Christopher Crayon, in the "Christian World."*

EDITOR'S OUTLOOK.

THE TRUSTEES of Chautauqua held their annual meeting January 18 and 19, at the Forest City Hotel, Cleveland, Ohio. Twenty-three of the twenty-four members were present. Lewis Miller, Esq., President, was in the chair, and contributed, as usual, valuable suggestions in the transaction of the business. The inception and development of the Chautauqua enterprise were carefully reviewed. Its steady, rapid, and persistent growth is proof positive that there was a vacancy in the educational world which nothing could fill but Chautauqua. It has a hold upon every State in the Union, and its influence is felt across the sea in distant lands.

Considering that most of the trustees are manufacturers, each one carrying on an immense business, and that they have no pecuniary interest in the success of the place, their zeal and self-sacrificing spirit in promoting its interests deserve the highest commendation. They represent not only the cottage holders, by whom they were chosen to their office, but a larger constituency of friends and patrons numbered by hundreds of thousands in different parts of the country. As they sat down for deliberation in the parlor of the hotel they seemed to grasp the situation, and boldly to prepare for coming responsibilities. The reports of the secretary and treasurer were received with much satisfaction. Between four and five thousand dollars of the floating debt had been paid. It was judged best to abolish monopolies and thus reduce the cost of living on the ground, and slightly to raise the entrance fees at the gates, that the revenues might not materially suffer. It is hoped that the Hotel Atheneum may be completed this season, and the services of General Lewis secured. In that case better hotel and boarding accommodations can not be found between Saratoga and Chicago than will be offered at Chautauqua.

Dr. Vincent was present with the trustees, as full of hope and courage, and as fertile of resources as ever. He occupied considerable time in developing his scheme for the Assembly of August next. The School of Languages and Teachers' Retreat will open the 8th of July, and it is expected that there will be a large attendance of students.

At the next Assembly the musical department will take an upward and forward stride. A large pipe organ of great power is to be built for and set up in the orchestra of the Amphitheater, and the people will be treated to many grand organ concerts. The accomplished Prof. Case will be associated with Prof. Sherwin in managing the College of Music. The Royal Bell Ringers of England will be present as a special attraction in this department. The inimitable Prof. Vitale will also be present with his violin.

On the platform we shall see many old and ever welcome faces associated with some who are as yet strangers to Chautauqua. Nothing very startling in this department can be expected. Greater or better lecturers than we have heard at former assemblies, we need not expect ever to listen to anywhere. But the old standard of excellence will be fully maintained with new attractions added.

At the next Assembly the first class in the Chautauqua Literary and Scientific Circle will graduate and receive their diplomas. Of the 8,000 whose names were enrolled upon the secretary's books in 1878, how many will enjoy that distinguished honor? Next August will tell. It is expected that from one to two thousand of this class will be present, and that their formal graduation will form an epoch in the history of the Circle. No one knows better than Dr. Vincent how to make such an event impressive and fruitful of good results.

Again for some months to come Chautauqua is to engage the attention of the reading and thinking public. As a theater of action it invites the consideration of the scientist,

of the philosopher, the theologian, the moralist, the scholar, the teacher, the pupil, the artist, the musician, and the Christian. As a center of influence it touches all the chords which vibrate worthily in society. A college or university may do more thorough work with a few hundred young people, but instead of hundreds Chautauqua reaches its tens of thousands, and a large percentage of these are held rigidly to a course of reading and study during the entire year. It has converted thousands of idle yawning firesides into arenas for thought, reading and discussion. For the diffusion of general literature it is the first institution in the world. It has brought together in the same reading circle more intellectual labor than has ever before been rallied around a common center. It has solved the problem of leisure and recreation by making them pure, pleasant, and profitable. It has leveled the partition walls which once kept different schools of thought apart and brought their various representatives together upon a common platform. It has taught us how to be absolutely loyal to our denominational interests, and at the same time to be subject to the great law of charity toward our neighbors.

Surely, then, this board of trustees has a great work in hand, and such is the well-known character of these men, that we have no fears of the results. Wisdom, prudence, and foresight will characterize their proceedings. The small advance made in the entrance fee at the gates will be more than compensated to the people by the abolition of monopolies. Before making complaint every one should remember that means must be provided to meet the heavy expenditures of conducting an assembly. Thus far more than \$70,000 have been paid out for platform services. The people have paid about four cents for each lecture delivered, to say nothing of sermons, concerts, normal class studies, and the thousand other privileges enjoyed.

THE INTEREST which is everywhere felt in the survivors of the *Jeannette* has turned the attention of the public to the subject of polar explorations. For centuries the mystery of the still invisible Pole has baffled all efforts to penetrate the veil of secrecy which surrounds it, and the icy bulwarks which guard this *ultima thule* of great Nature have thus far proven an effectual barrier to the scientific conquest of the globe.

The first voyage of discovery toward the North Pole was undertaken shortly after the discovery of America, in search of a northwest passage to India, in the interests of commerce. Such explorations, continued at intervals for more than three hundred years, have demonstrated the utter impracticability of utilizing a northwest passage for commercial purposes, even if discovered. The first expedition which attempted to reach the North Pole was sent out under the auspices of the Muscovy Company, in 1607, and was commanded by Henry Hudson, who claimed to have reached latitude $81^{\circ} 30'$, nearly the utmost limit attained by modern explorers. In 1773 Lord Mulgrave was sent out by the English government with instructions to reach the North Pole. He did not succeed in penetrating as far north as Hudson claimed to have gone, latitude $80^{\circ} 48'$ being the limit of his voyage. The celebrated Captain Cook, in 1776, led a Polar expedition, but failed to get as far north as his predecessors had. Since the beginning of the present century numerous expeditions have undertaken to penetrate to the North Pole, some going by the way of Behring's Strait, others by Baffin's Bay, while still others have aimed to accomplish their purpose by overland routes, but all have alike hitherto failed of success.

The attempts to reach the polar regions have been confined almost exclusively to the north, inasmuch as the south polar region is surrounded by impenetrable mountains of ice which constitute an insurmountable barrier to explor-

ations in that direction. Almost insuperable obstacles also stand in the way of polar discoveries in the north. The shortness of the summer season, the intense cold of the Arctic winter, the danger to navigation from ice floes and icebergs, render the undertaking perilous in the extreme. Despite these difficulties and dangers, the search for a passage to the Pole has been continued almost without intermission for more than half a century, expeditions having been sent out during that time by almost every maritime nation in the world. One of the most notable of these was the ill-fated expedition led by Sir John Franklin, in 1845, consisting of two vessels and one hundred and thirty-eight men, none of whom ever returned to tell the story of their wanderings. For a number of years active explorations were mainly devoted to searching after this missing expedition, till in 1859 Captain Francis McClintock, who, in 1857, had sailed to aid in the search, returned with the first authentic records of the lost expedition. The vessels had been crushed by the ice, and their crews had died of starvation on King William's land.

The voyage of Dr. Kane, who sailed from New York in 1853 in quest of the Pole, was one of the most successful on record. He advanced to latitude $82^{\circ} 27'$, and claimed to have discovered in that latitude an open polar sea, stretching away toward the north, and perhaps to the very Pole itself. In 1860 Dr. Hayes, who had been a member of Dr. Kane's party, attempted to reach this polar sea, but was unable to accomplish his purpose, and returned without making any further discoveries. Captain C. F. Hall, between 1860 and 1873, made three voyages of discovery into the polar regions, with but meager results. He died during the last voyage, and his vessel, the *Polaris*, was lost in the ice; the crew, however, succeeded in making good their return. During the same period Lieutenants Payer and Weyprecht, of Austria, attempted to reach the Pole by sailing to the north of Nova Zembla, and claim to have penetrated into the open polar sea discovered by Dr. Kane. A Swedish expedition under Nordenskjöld, and the one which went out in the *Jeannette*, which sailed from San Francisco in 1879, are among the latest attempts to explore the polar regions, neither of which succeeded in obtaining any new results. None of these Arctic explorers have been able to penetrate much, if any, beyond the eighty-third degree of latitude. All beyond that is a *terra incognita*, the exploration of which, however, will doubtless continue to be attempted as long as the mysterious and unknown continue to exercise such a powerful fascination over the human mind.

It is not amiss, after voyaging many days, for the voyager to inquire of the out-look. It may help to determine the progress made and reveal the prospect ahead. After more than sixteen years of labor on the problem of the negro since his emancipation and citizenship, it may prove helpful to ascertain, if we may, what ground has been gained and what promise of the future. It would require a many-paged volume to record the details of the negro's history for the last half generation—a history larger than all the previous history of his race. When this volume is written, as it yet will be, it will contain a record of devotion, of benevolence, of faith, of sacrifice, of moral and physical heroism unsurpassed in all history. It will record how benevolent men, societies and churches from the North, hastened to the assistance of the new-fledged and ignorant citizen of the South. It will tell how these toiled, never despairing. There will be some unpleasant, uncheerful things as well. To be faithful to the mission of history, there must be a chapter revealing the political trickery and chicanery, public and private, wherein not the negro but his vote was all that men saw. Its pages will be soiled with the blood-stains

of the victims of cruelty and brutality, begotten of race and sectional prejudice. Side by side with these, however, will stand the cheerful fact of a people inheriting the institution of slavery, come at last to recognize the hand of God in its overthrow, and extending the hand of sympathy and helpfulness to their brother in black. To this history the student must be referred for the details of these times.

But what of the negro himself? What have these years revealed concerning him, his hopes and his destiny? In the light of facts it is not unwarranted to say that the negro has demonstrated the possession on his part of capabilities, some of them little suspected in him, and these in a good degree. He has, though in gross mental and moral ignorance, and in the midst of outward conditions goading and irritating, shown his capability of good behavior. When we remember the circumstances of four millions of slaves made free men and armed with the ballot in a single day, the fact that such a change was followed by no measures of vengeance, by no uprising against the old masters and drivers, is an exhibition of moderation without an historic parallel. But the negro has done more than to evince his ability to render obedience and loyalty; he has shown, as far as might be expected, that he has in him the elements of which the statesman is made. Not only in those instances where he has appeared in State, and National councils, but preëminently in those church organizations under his exclusive control, he has evinced his ability as organizer and legislator. He has proved within the last decade his capacity for a high degree of mental development—how high, time and opportunity only can reveal. Nor is it needful to institute a comparison of his talents with those of the white race. It is enough to know that the man in black is not slow of intellect, and that given encouragement, he manifests a mental hunger. From his first contact with Christianity, the negro has evidenced the depth of his ethical nature. Witness the fact that of six millions in our country one million are communicants in the church of Christ. Crude and material his religious conceptions often, but of his sincere devotion there is no doubt.

Having shown these things of himself, they become the bearings by which we forecast his future. Certainly they warrant the belief that the negro's out-look has in it vast possibilities. Who will presume to prescribe their limits? True, he can not make his face white, but no more can his white neighbor make his black. Surrounded and encouraged by the agencies of a Christian civilization, the African-American is destined to perform no unimportant part in the future history of the western continent. He will doubtless continue to do his share, and more, of manual toil. He will not rise so high as to unfit him to pick the cotton and hoe the corn, but hereafter his dusky face will be met in the college and university, in the training schools of doctors, lawyers and ministers, and afterwards amid the walks and duties of these professions. It is urged that his mission is to his own race. Be it so; the field is large and the harvest ready. In the eternal fitness he is to be the moral and mental teacher of his people. He will take his place permanently at the ballot box and in legislative hall, and there voice the needs and claims of his constituency. In short, in this "promised land" of the negro, every door and avenue will open to his individual merit. Prejudice and opposition will meet him and hinder him, but it can not hide his worth nor defeat him.

Let the negro, however, not forget that possibilities like his imply great responsibilities. Hitherto unto him little has been given, but henceforth unto him much is given. We believe that he will acquit himself nobly and well. He will not hide "his lord's money," but will get "other talents." The future of his race, its elevation and vindication, is chiefly in his own hands. To lift it out of the degra-

dation of superstition, ignorance and sensuality is no light task. But the Providence which over-ruled his enslavement to his good will not forsake him. True to his present and future possibilities, he will stand erect and manly in this western clime, and by-and-by, when he is made ready, he will be the commissioned to lead his brethren in Africa from darkness to Him who is the light of the world.

THE RECENT advent of Oscar Wilde in this country as a lecturer on æsthetics has been productive of much discussion concerning æsthetic principles. The term æsthetic is employed to designate the science of the beautiful, with its allied conceptions and emotions. Its field is thus seen to be a wide one, and possesses special attractions for refined and educated minds; and, while large scope is given to both imagination and fancy, there is also much room for diversity of judgment and opinion. The subject is one worthy of the most careful attention and study on the part of those who are anxious to acquire purity of taste and nice discrimination as to what constitutes real beauty, and also of all who desire to attain to a correct understanding of the principles of art.

The æsthetic faculty seems to have long lain dormant in the race, and first ripened into fruitfulness among the Greeks, whose literature supplies us with the first speculations on the character and constitution of the beautiful. Savages and barbarous people, both ancient and modern, seem almost entirely devoid of any perceptions or appreciation of the beautiful. Only the most highly organized and best cultured nations of even civilized and enlightened lands have produced any literature on this subject, or have shown themselves to be possessed of any exalted æsthetic conceptions. The various systems of æsthetics which have arisen, and the manifold speculations concerning this subject, may be reduced to two basal theories, which may be styled the subjective and the objective theories of beauty. The former teaches that all beauty is ideal, and exists only in relation to a percipient mind; the latter, that beauty is organic, and is a simple property of the object to which it is ascribed. As a result of these divergent theories of beauty, a complete system of æsthetical doctrines has never yet been formulated.

The æsthetic craze of which Oscar Wilde is the apostle, viewed from either standpoint, is utterly wanting in the essential elements of æsthetic culture. The best judges in æsthetic matters are a unit in declaring that fastidiousness, affectation, and sentimentalism, are unmistakable evidences of false taste and depraved æsthetic judgment. Real beauty does not require pomp, splendor, or unusual combinations as adjuncts in order to render it attractive to those possessed of æsthetic perceptions.

Anything *bizarre* or *outré* in manner or appearance either in the individual or his works is indicative of the absence of any real æsthetic culture and can only be indulged in by the violation of all æsthetic principles. Pure æsthetic taste is characterized by breadth, universality, simplicity and harmony. These are the distinctive but common marks in all the great works of art, in the great poems which men will not willingly let die, in the characters of all the truly great men of all ages and of all nations, and in great Nature herself, which eternally manifests to man God's ideal of beauty. If any of our readers desire to study this topic, let them carefully read John Ruskin's thoughts on "The True and the Beautiful," or Lord Kames' "Elements of Criticism," both of which are trustworthy guides in the study of æsthetics. Works of this kind studied in connection with Nature's own treatise, which is to be found not only in external nature, but also within the soul, will lead to a true æsthetic culture.

EDITOR'S NOTE-BOOK.

We are prepared to supply back numbers of the present volume of *THE CHAUTAUQUAN*. *Members of local circles*, you can aid in extending our circulation by calling the attention of your friends to the magazine and asking them to subscribe. The array of talent in this number is worthy of special attention: Prof. Arthur Gilman, A. M., Prof. W. C. Wilkinson, D. D., Benjamin Franklin, Prof. W. T. Harris, Rev. J. Alden, LL. D., Bishop H. W. Warren, LL. D., Prof. Ridpath, LL. D., George Borrow, Mrs. Ella Farnam Pratt, Mr. A. M. Martin, Goethe, etc., etc.

The tribute of a public reception offered to Mr. Longfellow upon his birthday, the 27th of February, by the city authorities of Portland, his native city, is, we believe, an honor to a literary man without precedent in this country. Mr. Bryant went to Albany as the guest of his personal friend and former political associate, Governor Tilden, and the Legislature took a recess in honor of his presence. But Mr. Bryant had been long a political editor. The tribute to Mr. Longfellow is an emphatic and exclusive tribute of respect for literary distinction. It recalls the old Italian days when the poets and the artists were "public men" in the sense of modern statesmen and politicians. When Cimabue had painted his picture of the Virgin for the Church of Santa Maria Novella in Florence, the Florentines, proud of their townsman, carried it to the church in triumphal procession. Portland, perhaps, reflects and gracefully acknowledges that her especial distinction will be that she was the birth-place of Longfellow. Every honor that his native city shows him is grateful to his native land, which holds among her chief treasures the fame of her beloved poet.

The Chautauqua Management announces for 1882 that "The Royal Hand-Bell Ringers and Glee-men of London, England," Mr. Duncan S. Miller, Conductor, will be present at the Assembly. This will prove the most attractive of all the items ever placed on the Chautauqua programme. Dr. Vincent had difficulty in securing them, but his overtures prevailed, and, although the company go to England in April, they have promised certainly to return to attend the Chautauqua and Framingham Assemblies in August.

The Rev. J. P. Newman, D. D., is supplying the pulpit of the Madison Avenue Congregational Church, in New York. Some of his old friends think he may be settled as pastor of this church. If this should happen, there is nothing to be gained by his Methodist brethren for the cause of religion or their denomination by throwing stones at him. Dr. Newman is a great preacher and a good man, and he undoubtedly has reasons for this change from Methodism to Congregationalism which satisfy his own conscience. When the late Dr. Holland lived in Springfield, Mass., a number of years ago, he went over into Rhode Island and induced a Methodist preacher, the Rev. Dr. Mark Trafton, to go to a Congregational church in Springfield. He remained as Dr. Holland's pastor for three years, and then returned to the Methodist Church, and there was no outcry against him. This generation may yet see the churches so adjust their laws that ministers may be transferred back and forth across denominational lines. Why not? If we have one faith, accept one Bible, and seek the same heaven, why not?

We have observed recently a beautiful illustration of the practical and beneficial workings of the Woman's Nation's Christian Temperance Union, in Oil City, Pa. The local union has a Tuesday night school of nearly a hundred poor

and neglected boys, where they are taught temperance and good manners. A Bible woman is employed by the year, who distributes temperance tracts, reads the Scriptures and prays with neglected families, and searches out the poor and ministers to their comfort. They have introduced two temperance text-books into the public schools, where the children recite in them twice a week. A committee of ladies visited the pastors of the churches to secure a pledge that they would use none but unfermented wine at the communion, and in most cases they succeeded. They work against granting licenses for the sale of spirituous liquors in many instances, with complete success, and they hold a weekly public temperance meeting to tone up public sentiment.

Lafayette College has just conferred the degree of Doctorate of Divinity on the Rev. Henry Clay Trumbull, editor of the *Sunday-School Times*, Philadelphia, Pa.

Prof. W. T. Harris writes: "In reply to your correspondent from —, you may say that in my next article, and in the subsequent ones, I propose to discuss, briefly, the following works of art: Raphael's St. Cecilia; Sistine Madonna; Madonna della Sedia; Madonna Foligno; Murillo's Holy Family; Correggio's Holy Night; Holbein's Madonna of the Burgomaster Meier, at Dresden; Domenichino's Communion of Saint Jerome; Michael Angelo's Three Fates; Guido's Aurora; Sebastian del Piombo's Awakening of Lazarus; Rubens' Descent from the Cross; Volterra's Descent from the Cross; Michael Angelo's Prophets and Sibyls, from the ceiling of the Sistine Chapel. These I hope to treat of to some extent. Other works are on my list, but perhaps I shall not find space for them."

An American who recently visited Oberammergau, where the Passion Play is represented every ten years, found Pontius Pilate, Nicodemus, Judas Iscariot, Barrabbas and several centurions, sitting in Herod's beer saloon, smoking pipes and drinking.

It is becoming fashionable for the managers of leading newspapers to use a portion of their profits to aid in scientific explorations or works of charity. The *Christian Union* proposes to send ten boys to Kansas every month, to take them out of depressing and debasing surroundings and place them in comfortable homes. It costs \$150 a month, and the editor, Rev. Dr. Abbott, requests his friends to send in contributions to help on the work. Mr. Whitelaw Reid, editor of the *New York Tribune*, sends a company of boys west every year. This season he sent a company to Virginia to good homes among farmers. James Gordon Bennett, proprietor of the *New York Herald*, fitted out the Jeannette, and sent the expedition in search of the North Pole. These are laudable undertakings, and good signs of the times.

John McCullough ordered, in England, the mate to a silver jug that took his fancy, to be sent over to the United States by express, and marked C. O. D. It came recently by Morris's European Express, beautifully engraved with the capital letters C. O. D.

We are interested in the case of Father Alessandro Gavazzi, hence we are surprised that the *Western Watchman* gives currency to the report that he has been convicted of immorality by a Parisian court, and sentenced to imprisonment. It now appears that it was not the Italian Protestant preacher, but another person of the same name. The "old man eloquent" still has a good name and an irreproachable character, enjoys his liberty, and the errors of

Romanism will be likely to feel the strokes of his Damascus blade. The thousands who heard him at Chautauqua last August will rejoice that this hero of many moral battles is all right, and hard at work in the vineyard of the Lord.

The Chautauqua plan of furnishing the best sort of popular entertainments at low prices is being adopted in some of our cities. Last winter ten lectures were given in Pike's Opera House, Cincinnati, for a dollar for the course, and in Cleveland the present season an Educational Bureau furnishes twelve first-class lectures and concerts for the same price, or only eight and a third cents each. The Rev. Dr. Vincent opened the Cleveland course in January, lecturing on the "People's College" to an immense audience, which crowded the Tabernacle in every part. Local circles might adopt this plan and furnish the best of lectures and concerts for from six to ten cents admission.

Mrs. Alice H. Birch, whose games have been previously advertised, can be addressed after March 1, for the spring and summer months, at Amsterdam, N. Y. Besides English and Bible History games, she will have ready at that time one on Temperance, and has in process of preparation new games on Grecian History and Astronomy.

Senator Blair, of New Hampshire, has presented a bill in the United States Senate which proposes to appropriate money from the National Treasury for the cause of education in the Southern States as follows: \$15,000,000 the first year, \$14,000,000 the second year, and so on for ten years, the sum to be diminished one million dollars for each year, the money to be distributed to the States and Territories in proportion to the illiterate population of each. An effort is being made to induce the legislatures of Southern States now in session to pass joint resolutions commending the bill, and requesting Representatives and directing Senators from those States to support it.

Mrs. Mary A. Livermore says that one evening, twenty years ago, a few ladies, interested in the welfare of women, discussed the employments open to women, and they counted eleven, and could think of no more. Recently the same ladies repeated the enumeration, and were able to point out eighty-seven employments which women could engage in.

Oscar Wilde has not received a very flattering reception from the press of this country. In *Harper's Weekly* he poses with a monkey's face gazing at a sunflower; *Harper's Bazar* furnishes a picture of the man with hair parted in the middle, a sunflower in his left hand, while he lies stretched full length on a plank looking down into a stream of water, with the suggestion printed below, "You are not the first one that has grasped at a shadow." By the time this man leaves America for his home across the sea, teachers of aestheticism will have a fresh fund of illustrations to explain the follies and excesses to which a weak-minded person may carry their doctrines.

A correspondent says "Put this in THE CHAUTAUQUAN:" Of all the proofs that "home protection" is the way out, Arkansas is the most shining and unanswerable. Last winter the Legislature gave women the right to vote by signature against dram shops. To-day the "State of pistols and bowie knives" (as Arkansas is called) has three-fourths of its towns under prohibitory law. "Haste to the rescue," dear women, and tarry not in all the plains.

Rev. A. H. Gillet has been appointed "General Agent of

the Methodist Episcopal Sunday-school Union for the Northwest." His business will be to visit widely through the conference fields, hold conventions and institutes, and take up collections in behalf of the Sunday-school Union. With the Rev. Dr. Freeman and the Rev. J. L. Hurlbut in the Middle States and the East, and another representative, Rev. J. B. Ford, in the South, Rev. Gillet and Rev. Frank Archibald in the West and Northwest, and Dr. Vincent at the head of all the Sunday-school forces in this Church, we may expect to witness grand results in the Sunday-schools and churches.

The Rev. S. J. M. Eaton, D. D., Secretary of the Chautauqua School of Theology, has recently resigned the pastorate of the Presbyterian Church in Franklin, Pa. He has served this particular church as pastor for thirty-three years. He closes his labors full of honors, having the affection and good will of his people, leaving the church united and harmonious, strong numerically, financially and socially. He has made a splendid record as a faithful minister of the Lord Jesus Christ.

In most of the large towns of Germany art classes have been established for mechanics, and are largely attended.

The Baptist pastors of Chicago have declared themselves against professional revivalists of the usual kind, and for the following reasons: "They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and of buffoonery. They lower the dignity of the most solemn subject which can engage men's attention. They put a premium upon ignorant and crude presentations of Gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

In the last article written by Dr. Holland he said it was his belief that of all the advantages which came to any young man, that of poverty was the greatest.

The Rev. Dr. Talmage has been preaching a series of sermons in his Tabernacle the past month on "Ingersollism." Exactly what that is it would be difficult to tell; it might be styled "a weak attempt to supersede Moses." Josh Billings succeeds in stating the case in these words: "I wouldn't give five cents to hear Bob. Ingersoll on the Mistakes of Moses, but would give five hundred dollars to hear Moses on the Mistakes of Bob. Ingersoll." The Great Teacher in the New Testament anticipated all such mistakes as Ingersoll makes. Read him.

A noteworthy religious movement is at present taking place among the Methodist Episcopal churches of Ohio. St. Paul's Church in Cincinnati gained by two weeks' special service 200 converts, and other churches of the city brought the number of conversions in the fortnight up to 400.

The lamented President Garfield was a great admirer of George Borrow's works.

Miss Rebecca Bates, who lately died in Massachusetts at the age of eighty-eight, was, when a girl, successful once in frightening off the British at the time the La Hogue was making a descent on the coast, the boats having already been lowered from the man-of-war, when she and her sister ran into the cedar wood, and one played the fife and the other beat "Yankee Doodle" on the drum, till the enemy retreated in good order, imagining an armed force to be in waiting.

EDITOR'S TABLE.

[We solicit questions from our readers to be answered in this department.]

Q. We are somewhat at a loss for correct and satisfactory reasons as to what is meant by the "first and second Stone Ages." Will you have the goodness to inform us?

A. The primeval or pre-historic period of man has been divided into the stone, the bronze, and the iron ages. The stone age has been sub-divided into first and second, or, as Sir John Lubbock terms them, the palæolithic and neolithic. The former is the older one and in it the stone implements are not polished as they are in the latter.

Q. Is there any book where one can get all the noted writers of the ages arranged according to their chronology and nationality?

A. We do not know of any work treating only of noted writers and arranging them in the above-mentioned order. A good dictionary of authors, as Allibone's, will probably answer.

Q. What is the meaning of the word "Neo-" placed before Platonism?

A. It is from the Greek word meaning *new*, and refers to that new Platonism which sprang up at Alexandria about the end of the second century. The new system sought under its various expounders to reconcile the doctrines of Aristotle and Plato, and both with Christianity. It was the last product of the Greek philosophy and tended greatly to mysticism.

Q. I notice an advertisement of an autotype of the Venus of Milo, by Michael Angelo. Miss DeForest's History of Art speaks of the Venus of Milo by Phidias. Which is correct? Would you also give some information about this statue in your next number?

A. The Venus of Milo was found in 1820, by a peasant, in the island of Melos, now Milo, at the entrance of the Greek Archipelago. It was sold to the French government for 6000 francs and now occupies the place of honor in the Louvre at Paris. It has been supposed to belong to the period of transition from the school of Phidias to that of Praxiteles. On account of its similarity to the Florentine group of the Children of Niobe, supposed to have been executed by Scopas, it has been referred by some to the same master. At present it is more generally believed to belong to the school of Phidias. The powerful, majestic form, the indescribable charm of youth and beauty, together with the nobleness and purity of expression of the face and head, challenge the admiration of even the uninitiated beholder.

Q. What is the pronunciation of *depot* and how does it differ in meaning from "railroad station;" also what is the difference between "slip" and "pew?"

A. Pronounced *dě'po* or *depō'*. It means a place where wares are deposited. It is properly applied to a freight-house or store-house. In England it is so used. Americans misuse the word by applying it to the place where the train stops to receive and discharge passengers. The latter is the railroad station. The pew, Latin *podium*, was originally an enclosed seat made square. In the United States it was made long and narrow and generally enclosed. To the latter style the name "slip" was applied.

Q. When did umbrellas first come into use?

A. The umbrella is so old that it has quite a place in history. It is found sculptured on the monuments of Egypt and on the ruins of Nineveh. It was very anciently used in India and China. From paintings on vases we learn that the ancient Greeks and Romans had umbrellas, though they were only used by women. It seems in some countries to have been part of the insignia of royalty. Its use is said to be still limited to kings and nobles in some parts of Asia and Africa. As late as 1708 an English dictionary defines an

umbrella as "a screen used by women to keep off rain." About 1750 Jonas Hanway stooped to the effeminacy of an umbrella, and is said to have been the first man to carry one in the streets of London. Jonas had to endure the sneers and ridicule common to the lot of an innovator, but common sense and utility triumphed. They were used to some extent in the United States during the latter part of the eighteenth century, but their use here, too, was thought effeminate. Their manufacture was not begun in this country till 1800, but it has now become an important branch of commerce.

Q. Is there any real ground for the theory that the career and character of Joan of Arc is only a myth?

A. Practically none. The notion that events transpiring less than four hundred years ago, that an extraordinary career which passed under the eye of the world, which is written down by the historians from that date to the present, the theory that such things are mythical is only rivalled by the "green cheese" theory of the moon. Shakspeare's authorship, even his existence, has been questioned. It has been proved over and over to the satisfaction of a certain punctiliously skeptical class that Lord Bacon had nothing to do with the "Novum Organum," yet people with the average common sense accept these things, fine-spun theories to the contrary notwithstanding.

Q. To what may I refer for information about living American artists?

A. Appleton's or Johnson's Cyclopaedia will furnish some information concerning most, if not all, American artists of note. More detailed information can be obtained by reference to volumes of various American magazines, as *Harper's*, *Scribner's*, *Atlantic Monthly*, etc.

Q. Which is regarded as the greater poet, Goethe or Schiller?

A. Goethe has long since been assigned a place as one of the four greatest poetic geniuses of the world—Homer, Dante, Shakspeare and Goethe. Schiller, however, occupies a warmer place in the hearts of the German people, for his writings reveal his deep and constant sympathy with human liberty, the people's cause.

Q. I wish to buy a classical dictionary for study and reference. Will you suggest a good one?

A. Anthon's is an excellent work and widely used. Together with the other classical works of the author it has been reprinted in England, a distinction rarely accorded to American classical school-books.

Q. Where can one take a course of training to prepare them to teach children, say from six to eight years old? I know there are Kindergarten training schools in all our cities, but if I understand it rightly, that system of teaching is only adapted to very young children.

A. If our inquirer wishes to adopt the Kindergarten methods, the proper plan is to study them as they are used in the Kindergarten schools. Froebel, the founder of these schools, admitted pupils to the age of fourteen. The same principle of teaching which succeeds with children of two or three years, ought to succeed with those of six or eight. Other systems of teaching are taught in the model schools of the various normal institutions of the country.

Q. What is the origin of "Blue Monday?"

A. It was a prevalent fashion in the sixteenth century to decorate the churches on Monday preceding Lent with blue colors. The day was observed as a general holiday, but on account of its excessive revels, enactments against them were made so stringent as to almost abolish the custom.

Q. Will you please inform me through THE CHAUTAUQUAN why the name Belvedere is applied to the piece of statuary, Apollo Belvedere?

A. This great work of ancient art derives its name from its position in the Belvedere apartment of the Vatican. The word means a beautiful sight.

CHAUTAUQUA DAYS, 1882.

Opening Day, C. T. R. and C. S. L., Saturday July 8.
 Memorial Day, C. L. S. C., Sabbath, July 9.
 Closing Exercises, C. T. R., Friday, July 28.
 Mid-Season Celebration, Saturday, July 29.
 Fourth Anniversary, C. F. M. I., Monday, July 31.
 Ninth Annual Assembly Opening, Tuesday, August 1.
 Closing Exercises, C. F. M. I., Thursday, August 3.
 Memorial Day Anniversary, C. L. S. C., Saturday, August 5.
 National Day, Saturday, August 5.
 Denominational Congresses, Wednesday, August 9.
 Alumni Day—Reunion, illuminated fleet, etc., Thursday, August 10.
 C. L. S. C. Day, FIRST COMMENCEMENT, Saturday, August 12.
 C. S. Theology Day, Tuesday, August 15.
 College Society Day, Thursday, August 17.
 The Farewell, Monday, August 21.

WORDS, FACTS, AND PHRASES.*

[Dictionaries and cyclopedias are the most useful books a student can buy. The work from which we make quotations below, contains a great deal of curious out-of-the-way information gathered by the author during many years of observation and research. We make selections that will help our readers, as well as give an idea of the character of the book.]

Amen Corner.—Before the Reformation the clergy walked annually in procession to St. Paul's Cathedral on Corpus Christi Day. They mustered at the upper end of Cheap-side, and there commenced to chant the *Paternoster*, which they continued through the whole length of the street, thence called *Paternoster Row*, pronouncing the *Amen* at the spot now called *Amen Corner*. Then commencing the *Ave Maria*, they turned down *Ave Maria Lane*. After crossing *Ludgate* they chanted the *Credo* in *Creed Lane*. Old Stow mentions *Creed Lane*, and adds that *Amen Lane* 'is lately added thereto,' from which it may be inferred that the processional chanting ended at that spot. *Amen Lane* no longer exists.

April Fools.—There is a tradition among the Jews, that the custom of making fools on the first of April arose from the fact that Noah sent out the dove on the first of the month corresponding to our April, before the water had abated. To perpetuate the memory of the great deliverance of Noah and his family, it was customary on this anniversary to punish persons who had forgotten the remarkable circumstance connected with the date, by sending them on some bootless errand, similar to that on which the patriarch sent the luckless bird from the windows of the ark.

Bully-boy.—This curious phrase often appears in American newspapers, and is thought to be indigenous to that country. It is, however, an old English saying, as the following quotations from 'Deuteromelia,' etc., published in London, 1609, will show:

We be three poore mariners,
 Newly come from the seas,
 We spend oure liues in ieapordy
 Whiles others liue at ease:
 Shall we goe daunce the round, the round,
 And shall we goe daunce the round,
 And he that is a bully-boy,
 Come pledge me on the ground.

Cinderella and the Glass Slipper.—This pretty tale of a 'little cinder girl' comes to us from the French; but the

* Edited by Eliezer Edwards, and published by J. B. Lippincott & Co., Philadelphia, Pa.

translator made a curious mistake, which has been so long current in English that it seems like sacrilege to disturb it. In the original the slipper is described as *pantoufle en vair*, that is, a slipper made of fur (*vair*). The translator, being more familiar with the sound than the sense, reads this as if it were *verre*, that is, glass; and the *glass slipper*, we suppose, will remain forever a part of the story.

Clap-trap.—This phrase seems to have been derived from the *clap-net*, used for trapping larks and other birds. Bailey says that 'clap-trap is a name given to the rant that dramatic authors, to please actors, let them go off with; as much as to say, to catch a clap of applause from the spectators at a play.'

Diploma is a Greek term meaning anything folded double. It was originally a messenger's or traveler's passport written on two leaves for convenience of carriage. In modern times it signifies the written certificate of membership granted by learned or artistic bodies.

Knowledge.—This word is often improperly used in the sense of wisdom. Cowper shows the difference of meaning in the following lines:

Knowledge and Wisdom, far from being one,
 Have oftentimes no connection. Knowledge dwells
 In heads replete with thoughts of other men;
 Wisdom in minds attentive to their own.
 Knowledge is proud that he has learned so much,
 Wisdom is humble that he knows no more.

Miss Nancy.—Applied to young men of affected speech and demeanor, and who ape superiority, walk gingerly, and dress effeminately. The allusion is to Miss Anna Oldfield, an actress who died in 1730. Her vanity was such that she desired on her death-bed that her remains should be laid 'in state, dressed in a very fine Brussels lace head-dress, a holland shift with tucker and double ruffles of the same lace, new kid gloves, etc., etc. Pope alludes to her in the lines:

Odious! in woolen? 'twould a saint provoke,
 Were the last words that poor Narcissa spoke.

Nelson's Last Signal.—The exact words of Nelson's celebrated signal at Trafalgar are given below with the symbols by which they were transmitted.

Symbol 253 269 863 261 471 958 220 370 4 21 19 24
 England expects that every man will do his duty

Never buy a pig in a poke.—It is said that some wags at Northampton Market put a cat in a bag, or poke, and sold it to a countryman as a pig. Upon going to a tavern to 'have a drink' over the bargain, the buyer opened the bag, and of course the cat jumped out. This is stated to be the origin of the proverb, 'You should never buy a pig in a poke,' and also of 'You have let the cat out of the bag.' The word *poke* is still used for sack in the south of England.

O. K.—These letters in America signify 'all right.' Their use, it is said, originated with old Jacob Astor, the millionaire of New York. He was looked upon in commercial circles as a man of great information and sound judgment, and was a sort of general referee as to the solvency or standing of other traders. If a note of enquiry as to any particular trader's position came, the answer to which he intended to be satisfactory, he was accustomed to write across the note the letters 'O. K.,' and return it to the writer. The letters O. K. he supposed to be the initials of 'all correct,' and in this sense they are now universally current in the States.

Old Man Eloquent. This epithet, so often applied to Mr. Gladstone, is from Milton's fifth Sonnet, which was addressed to Lady Margaret Ley. The lines in which it occurs are:—

Till sad the breaking of that parliament
 Broke him, as that dishonest victory
 At Cheronea, fatal to liberty,
 Kill'd with report that old man eloquent.

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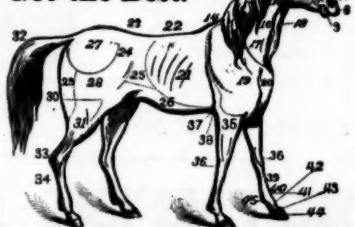
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